

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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### TERMS.

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From the Baptist Advocate.

QUAPAW SETTLEMENT, INDIAN TERRITORY,  
July 10, 1841.

Continued from our last.

DEAR BROTHER SOMMERS.—Leaving the Otto-  
mian on the 5th July, I returned through the Puta-  
watomie settlements, and on the following day,  
with a colored boy to assist in travelling, I pro-  
ceeded southward with a view of visiting the  
Osages, in order to adjust the differences which  
existed between them and the Delawares. I was  
joined by a Putawatomie who desired to visit the  
Osages for the purpose of recovering stolen horses.

Among the Osages, Kausans, and other distin-  
guished tribes in this country, horse stealing is not  
esteemed infamous as it is among the civilized, or  
partially civilized immigrants. So far as reputa-  
tion is involved an Osage or Kausan does not hesi-  
tate to confess a theft of this kind, and he usually  
pleads the necessity of the case. Some time ago,  
a company of Kausans, on leaving the Ottawa  
settlements took with them a horse belonging to  
the latter. The party was soon overtaken by the  
owners of the animal. They admitted that they  
had taken the horse, but said that they needed him  
for travelling, and would need him still more when  
in a few weeks, they should leave their villages to  
go in quest of buffalo in the distant prairies, and  
the Ottawas were obliged to leave them in posses-  
sion of their property.

On this day we rode from eight in the morning  
until four in the afternoon under burning sun-  
beams, in open prairie, once only relieved by the  
shade of a tree, and that was on a bushy rivulet  
where the heat was still very oppressive. We did  
not pass near any dwelling, and twice, only, in  
our eight hours ride did we find a drop of water  
to wet our lips, and what we did find was almost  
as filthy as stagnant pools can become in summer.

We spent the night at a trading establishment,  
and resumed our journey early on the 7th. The  
flies are so severe on horses in this country at  
this season of the year, that few persons venture  
to travel by daylight, as the flies molest the horses  
at little in the night.

If we halt for an hour or two through the day,  
for rest and refreshment for ourselves and horses,  
our first business is to make a fire, the smoke of  
which diminishes the number of the flies and mus-  
ketoes which incessantly annoy the horses. The  
poor animals are more fatigued and injured by  
being constantly harassed and pained by the  
puncture of these insects, than by the mere exer-  
cise of travelling. The moment we halt the  
swarm thickens, and the suffering beasts are al-  
most as much distracted as if attacked by a swarm  
of bees. We instantly throw blankets over them  
and then, with brush in hand, some beat off flies,  
while others kindle a fire. The annoyance of  
these insects adds very much to the fatigue of the  
traveller. Besides suffering the consequence of  
an unnatural agitation of his horse, he is compell-  
ed to carry a brush, which, without intermission,  
he plies fore and aft, and to right and left in de-  
fence of his horse.

At night, immediately after kindling the fire,  
the two fore legs of the horse are fastened to each  
other about ten inches asunder, with a cord of  
leather, lint, or the bark of a bush peeled off at  
the time, to prevent his escape during the night.  
This we term *hobbling*, and I am confident that if  
a lexicographer would write the definition of *hob-  
bling*, when he was on such a journey as ours, he  
would feel the necessity of allowing it a more ex-  
tensive signification than that of a mere "limping  
gait."

Though relieved from flies at night, both man  
and beast are constantly annoyed by musketoes.  
The second night after leaving the Putawatomie  
settlements, we reposed on the earth in the open  
air. Greatly as I needed rest after the heat and  
fatigue of the day, I found little at night. My  
wakefulness enabled me to notice that our horses  
had attempted to leave us. We had hung bells  
on two of them, and perceived the sound of these  
fast flying away on the distant prairies in the di-  
rection of our home. Sleep was dispensed with  
in order to secure them. The anxiety of one in  
danger of being set on foot in the desert many  
miles from the habitation of any human being,  
and no more able to travel on foot than I was, is  
not inconsiderable.

Having recovered our horses, we resumed our  
journey by the light of the moon, but with the  
beams of the morning sun came the merciless flies  
in greater numbers than ever. We were disap-  
pointed in not finding a grove in which we might  
halt and prepare our breakfast. We had an ar-  
ticle of food prepared for use in a sack on a horse,  
but the intolerable severity of the flies rendered  
our horses so restless that we could not halt to get  
it. About eleven o'clock in the morning, a grove  
was in sight before us, but at so great a distance,  
that we feared that ourselves and horses would  
scarcely be able to reach it without such fatigue  
and oppression by heat and thirst, as would mate-  
rially disqualify both for the further prosecution  
of our journey. A wood coming to view at a less  
distance on the right, we left the road and hast-  
ened to it as rapidly as we deemed it prudent to  
push our horses. At the distance of several miles  
we entered a grove about a quarter of a mile  
across, which was a dense thicket, in which we  
found water, and for want of which, we were  
greatly suffering. The enemies of our peace fol-  
lowed in swarms, and even after we had raised a  
large fire and smoke, our horses broke away, *hob-  
bled* as they were, and rushed into the creek, and

lay down and wallowed in the water. Fearing  
that in their distraction they would escape on the  
opposite side, we pursued them into the water.—  
With our utmost efforts by covering them, and  
by beating off their tormentors, we could afford  
them but partial rest. There we remained several  
hours, and on leaving the place, we had re-  
course to a practice common on our journey, of  
fastening light green boughs or properly bushes,  
all over the horse, from head to tail, which hung  
down below the body, so that the animal could  
scarcely be seen. One time we put a linen cov-  
ering on one of our horses, a method frequently  
resorted to by travellers, but the heat was at this  
time so great, that we had well nigh deprived the  
horse of his life, before we were aware of the dan-  
ger.

This night also we reposed on the open prairie.  
About midnight, a white man, on foot, came to  
our camp. He had been travelling about on horse-  
back the preceding day, and having halted to al-  
low his horse a little rest, the poor animal became  
frantic with the annoyance of the flies, and made  
his escape. The man concealed his baggage and  
proceeded his journey on foot. He needed rest  
at nightfall, but finding fears of the knew not what,  
accumulating, he resolved to feel his way along a  
small path in the dark. The grass and weeds on  
each hand were often waist high, and wet with  
dew, and the poor man reached our camp, wet,  
weary, and hungry, and seemed not a little grati-  
fied with the limited hospitalities of our tempora-  
ry resting place.

Excepting the trading house above mentioned,  
and a few Indian huts and camps in its immediate  
vicinity, we had not passed a dwelling, after leav-  
ing the settlements of the Putawatomies. About  
ten o'clock yesterday morning we reached the re-  
sidence of a Cherokee, and received a favorable  
answer to our request for food for our ourselves  
and our horses. Here was a plantation of con-  
siderable extent, well fenced, and well stocked  
with cattle, sheep, and swine, and furnished with  
oxen, and waggon, and other farming utensils.—  
Within doors were a cotton gin, two or three spin-  
ning wheels, and cards, all in operation by female  
members of the family, and near at hand was a  
loom on which they wove their cloths. Fare for  
ourselves and horses was as promptly furnished,  
as well adapted to our wants, as is usual in  
public houses in new countries of white people,  
notwithstanding these did not pretend to keep ac-  
commodations for travellers, and in the end the  
charges were reasonable. I mention these things  
with some particularity, because it is but a spec-  
imen of what may be seen all over the countries  
of the Cherokees, Choctaws and Chickasaws, and  
Creeks.

It is amusing to hear theorists by their firesides  
a thousand miles from the Indian country, devis-  
ing singular methods for the civilization of the  
aborigines, as if the experiment was yet to be  
made, and the result problematical. The infor-  
mation of such is greatly in the rear of facts.—  
Along the line between the States of Missouri and  
Arkansas, and the Indians, from the commence-  
ment of the Cherokee settlements southward, the  
traveller would not discern by the appearance of  
civilization, whether he were on the white or red  
man's side of the line. The complexion of the  
people alone, would enable him to decide, with  
the exception that on the Indian's side, he would  
discover among some of the poorer people, some-  
thing like native costume and habits.

While we waited for our breakfast, I ascertained  
that our host was a member of a Baptist Church  
in the neighborhood, composed of members resi-  
dent on both sides of the line between the white  
people and Indians. They are supplied by minis-  
ters from the white settlements. These ministers  
deserve great credit for their carefulness in col-  
lecting the scattered flock of white and red on  
those western borders. But my regret was equal  
to my astonishment to find that my good Chero-  
kee brother had been taught to believe that there  
was something materially wrong in the mission-  
ary enterprise, and that they who had engaged in  
missionary matters, had adopted new and very ob-  
jectionable sentiments in regard to both doctrine  
and discipline. The opposers of the benevolent  
efforts of the present age, never before appeared  
to me in a light so unfavorable. The utmost  
stretch of charity cannot reach an apology for  
their misleading the judgments of these pious In-  
dians, who are among the recipients of the ben-  
efits of missionary efforts, and for teaching them to  
believe that their benefactors are dangerously in  
error. I labored to satisfy him that the great body  
of the denomination to which he belonged, num-  
bering in the United States alone about six hun-  
dred thousand, were in those respects, of the same  
sentiments with himself, and that they had under-  
gone no change except in an increase of zeal in  
imparting religious instruction to the destitute, and  
that they who opposed the efforts which are mak-  
ing to give the "gospel to every creature," are  
few, comparable only to excrescences of the tree,  
the removal of which would improve its appear-  
ance, its growth, and its fruitfulness.

I had set out upon this tour with the design of  
visiting the Osage villages, but on the way I as-  
certained that they had not yet returned from  
their summer's ramble on the prairies in chase of  
buffalo. I, therefore, changed my course towards  
the residence of the United States agent for the  
Osages. Leaving the house of my Cherokee  
Christian brother, and in company of a neighbor-  
ing Cherokee, no less intelligent, I proceeded to  
the Quapaw settlements, where I had the good  
fortune to meet the gentlemen whom I desired to  
see, and made an arrangement for him to bring  
up to the Delawares, a suitable number of Osage  
chiefs and braves to attend to an adjustment of  
their differences as soon as the latter shall return  
from their hunting.

The Quapaws are a small branch of a numerous  
family. They are most nearly related to the  
Osages, and those two tribes, and Kausans, the  
Iowas, the Otoes, the Omahas, the Puncabs, and  
the Winnebagoes, all speak dialects of the same  
language.

A band of Senecas, and a mixed band of Sene-

cas and Shawanoes reside in the immediate vi-  
cinity of the Quapaws. Each has made some ad-  
vances in civilization. I have not heard of any  
who are pious among them. They have no schools  
and no preachers, with the exception of the laud-  
able efforts of a Methodist, who extends his circuit  
beyond the limits of the white settlements, and to  
a limited extent, imparts religious instruction to  
the Quapaws.

The Osages, business in reference to whom has  
brought me into this country, have made scarcely  
any advances towards civilization. A history of  
the wrongs they have suffered from both white  
and red people, the manner in which they have  
been traduced, and the criminal neglect of Chris-  
tians to help them, would make a pretty large vol-  
ume. The Board of managers of the Baptist  
General Convention, a few years since, resolved  
to establish a mission among them as soon as men  
and means could be obtained, and two or three  
years ago, three bodies in the State of Delaware,  
made a contribution towards the commencement  
of the mission, which money is still on hand, and  
applicable to that object, but a missionary to oc-  
cupy this inviting field had not been found! And  
is there not one man, not one woman among the  
thousands of our denomination, willing to come  
thither and show either of these destitute tribes  
the way to heaven!!!

Respectfully, &c., I. M.  
[To be continued.]

From the Middletown Constitution.

### Temperance Convention.

The annual meeting of the Connecticut Tem-  
perance Society was held in this city during the  
past week. On Tuesday a large number of dele-  
gates arrived, and at 2 o'clock in the afternoon,  
the Convention assembled, when officers were  
chosen and committees appointed to secure order  
and a proper carrying out the design of the meet-  
ing. Judge Williams was the presiding officer,  
and there was something noble in the sight. We  
saw one who for years has been sitting in our  
highest courts of justice to decide upon the acts  
of criminals, throwing off for a time the robe with  
which justice clothes her representatives, and pre-  
siding over deliberations to do away with that one  
cause, through the influence of which 4-5ths of  
our crimes are committed. The dignity, ease,  
and despatch with which he presided over these  
deliberations, distinguished him no less as Presi-  
dent than as a Judge. May he live to see the  
time when there shall be no offender brought be-  
fore him, the ultimate cause of whose violation of  
law was alcohol.

On Tuesday evening, the Rev. Mr. Warren  
read the report of the Society, giving a general  
statement of the cause which at once enlisted the  
feelings of all within the speaker's hearing. Several  
resolutions were then read, and adopted which  
are in substance as follows:

1. That the present state of the temperance re-  
form called upon all the lovers of virtue for active  
exertions in the cause.
2. That there is just necessity of forming all  
our youth into a cold water army.
3. That all temperance people should endeavor  
to gain the confidence of the drunkard and in-  
spire him with the hope of his being raised to hon-  
or, to virtue, and respectable society.
4. That it is the duty of all temperance people  
to influence the manufacturers to stop making  
rum.

After the reading of the report, Mr. Bishop,  
of New Haven, was introduced to the meeting. Mr.  
Bishop said he was pleased to speak to an enlight-  
ened audience. Seven months ago he was a  
drunkard. The past seemed to be a dream. Now  
he was clothed in his right mind, where before he  
could not remember transactions from day to day.  
Early he loved strong drink; some say the ap-  
petite is natural. It is not so, for we do not love it  
at first. He was brought up on a bottle, and had  
nursed a bottle ever since. He was a blacksmith  
by trade, and had a temperate boss. He howev-  
er, would bring liquor when there was a press of  
work, and allow us all to drink to influence us in  
finishing it. At length they all got separate bot-  
tles until they agreed to go partners in buy-  
ing liquor. They could not agree, for each was  
afraid the other would get more than his share;  
thus you see that in the very beginning rum led  
them to quarrel. Afterwards they used to pour  
from another's jug into their own, and were thus  
led to stealing. Of all the apprentices in the  
shop, nearly all are dead, and died drunkards—  
some died in prison. He had had the *delirium  
tremens*, and words cannot paint it. At one time  
he was thought dead, and his friends came to lay  
him out. But by the kindness of God he was  
saved from a drunkard's grave. When under the  
influence of *delirium tremens*, he sometimes  
thought his friends were endeavoring to murder  
him. At others, thought his breast was full of  
vipers, and called friends to pull them out. Dif-  
ferent instruments were cutting and saving him,  
and tearing his flesh in all directions; at another  
four companies were hooking him with hooks, and  
he stood seven hours warding off the hooks and  
unloosing them from his flesh, and when the ex-  
citement was past, so great had been his labor  
and feeling that the perspiration was running in  
a puddle on the floor. The drunkard's woe can  
never be told, and he warned all young men to  
beware of the first cup, the first glass.

On Wednesday morning a procession was form-  
ed which, for numbers, has not, we presume, been  
equalled in these parts; and for interest exceed-  
ed anything in the line of mass Conventions  
which has taken place under our observation. It  
was formed on the South Green, under the direc-  
tion of Linus Coe, Esq., Chief Marshal, aided by  
Mr. Wm. S. Camp, John L. Smith, Edward  
Treadway, Joseph G. Merrow, Charles W. New-  
ton, George E. Taylor, and Norman Smith, As-  
sistant Marshals.

### ORDER OF PROCESSION.

Chief Marshal and aids on horseback.  
Music.  
Sabbath Schools and other children and youths.

Connecticut Temperance Society and visiting  
strangers.  
Faculty and students of Wesleyan University.  
Citizens.

The procession proceeded through William,  
Broad, Washington, and Main streets, when the  
children entered the South Church, where appro-  
priate exercises were held. In the mean time  
the remaining part of the procession proceeded to  
the Methodist church, and were addressed by Mr.  
Wright, who gave an account of the work as seen  
by himself and Mr. Pollard. The statistics show-  
ed an immense increase of numbers reclaimed  
both from drunkenness and temperate drinking.

Mr. Pollard followed Mr. Wright, and said,  
He wished all the drunkards would come and  
hear him in the evening. Stated it now, lest he  
should forget it. He wished the ladies to join in  
this work. Did not like society without ladies.  
He had been desired to join I. O. of O. F., but  
was too old altogether. He wanted ladies' influ-  
ence. Never drank before he was twenty. At-  
tended a party—was about to drink a glass of  
lemonade—a lady with black eyes and rosy  
cheeks stepped up; "Mr. Pollard, won't you have  
a little wine in your lemonade?"—hesitated—  
assented—knew better, but would have drunk it if  
it had been fish-hooks. This was the first step.  
Drunkards have been neglected; they should be  
treated like men; should be inspired with confi-  
dence in others; in temperate men. Hotels have  
fine signs; would think that portraits or horses  
were sold within by the sign. The bar-room is  
tastefully arranged; fine decanters; no drunk-  
ards there; sell only to temperate people. But  
when a fine, well dressed man was reduced to  
rags there, he was shown the door and kicked  
out. Hotels were ashamed to come out in bold  
terms and say they sold rum. They put up the  
picture of a horse, or Washington, or Lafayette—  
why don't they hang out the picture of a misera-  
ble, degraded old man, with rum, degradation,  
poverty, death, &c., pictured beneath it; come in  
and buy? Would a latter hang out a leg of mutton  
as a sign? He had signed the temperance  
pledge from patriotic principle, with a firm deter-  
mination. John Hancock signed the declaration  
of Independence, and that as though he wrote it  
with a crowbar, adding, "give me liberty, or give  
me death." Mr. Pollard signed it with the same  
feelings, liberty or death—John Hancock forever.

In the afternoon, mass meeting was held. The  
Hon. Mr. Dwight, of Mass., and Mr. Chapman,  
of Hartford, addressed the meeting. The former  
a man who had stood forward in the councils of  
the nation and served at his post as a guard of  
American liberties, discovered himself a traitor to  
its interests by serving King Alcohol. The lat-  
ter who had stood at the bar of justice and plead  
for innocence, had stood also at the bar of the  
dram shop and executed injustice. And here  
they stood, two champions for truth, pleading for  
God, their fellow men, and their country, not  
merely from theory, but from practice; and as  
Mr. Dwight said, as Dido bid Eneas relate to her  
the story of his sufferings and hardships, fresh as  
he was from the destruction of the city and the  
disasters of sea—so here he was bidden, fresh  
from the scene and experience of the drunkard's  
woe to narrate his unvarnished story, and urge  
others to escape the rock on which he split.

In the evening an overflowing house at an ear-  
ly hour proclaimed the interest in the evening  
meeting. Speakers from Boston, New York, &c.,  
with Mr. Wright and Pollard, occupied the eve-  
ning. Resolutions were read and adopted by the  
whole house.  
But while we notice the speakers, we must not  
forget the thrilling strains of music, which not on-  
ly entered the ear, but filled the heart with emo-  
tions which none but the feeler can realize. The  
temperance songs alone, performed as they were,  
ought to have reformed every drunkard or drinker  
in the place.

At the close of the exercises the temperance  
pledge was circulated, and we are informed some  
three or four hundred signed, and vowed to ab-  
stain from alcoholic drinks. Indeed, no meeting  
has been held here for a long time in which more  
interest has been taken, and we trust more good  
done. Let those who have now commenced the  
work of reform, continue faithful, and aid others  
in advancing a cause which has for its object the  
elevation of man from that degradation to which  
alcohol lowers him.

The following extracts are taken from the no-  
tice of the Convention in the last Congregational  
Observer:—

FARMINGTON.—Mr. Simeon Hart said that a  
new era in temperance reformation commenced  
in Farmington the first of last August. Delegates  
from the Hartford Washington Society then vis-  
ited the place and held several meetings in suc-  
cession. On the second evening fifty-seven signed  
the Washington pledge. A new Society was  
formed on that pledge, and the old society aban-  
doned. About 750 inhabitants of the town are  
now members; among these, between twenty and  
thirty were hard drinkers.

Mr. Reed, of Farmington, presented himself as  
a reformed man. When 22 years of age he was  
a moral young man, saving that which he had ac-  
quired as a relish for strong drink. At 23 he be-  
gan to drink in company, and at 30 used to get  
intoxicated. Soon his friends began to look on  
him as a drunkard, and at 40 he felt himself to  
be such. But at length at forty-six he has re-  
formed. You see, he said, from my speaking,  
that my mind is not *straight* yet,—it is becoming  
straighter. Mr. Hart can testify that I could not  
at first put two sentences together without losing  
my way. But I rise to say a word against every  
one here would speak of it, and give it an awful  
name, so that every one may be frightened to be  
in its company. I think if it were an animal,  
and we should all speak of it as it deserves, no  
one would dare to touch it. A citizen of our place,  
a noted drunkard, was reformed for a time, but  
he happened to be at work in the cellar of a Chris-  
tian, where he found cider, and not thinking it

would injure him, he drank, and has not been so-  
ber since.

WORTHINGTON.—Mr. Porter, of Berlin, spoke  
of cider as the greatest obstacle to the cause in  
that place. "We have," he said, "a few re-  
claimed men among us, but they generally feel  
they cannot resist the temptations placed before  
them by the common use of cider by the commu-  
nity. One man, when solicited, refused to give  
his name, because, as he declared, he did not think  
it possible for him not to drink cider, as all the  
men for whom he works use it. He has, howev-  
er, been induced to join us, but we tremble for his  
safety."

SOUTHINGTON.—Mr. Clark said that Mr. Reed  
of Farmington, was the first reformed drunkard  
that visited Southington. He spoke the truth  
fearlessly,—said the drunkards in S. could not  
reform without a reformation in the community.  
They must leave off using cider. The effect was  
good. A Society was formed, and the cause is  
now flourishing. We have some reformed drunk-  
ards, who are among our most efficient reformers.

HARTFORD.—Royal Flint, President of the  
Hartford Washington Temperance Society, said  
that he presented himself before the audience as  
a reformed drunkard. Three years ago he was  
awakened to see his guilt and lost condition as a  
sinner. He was a drunkard, but attended a reli-  
gious meeting, and the minister seeing him, pray-  
ed for him in particular. He went home much  
affected. His wife, who was a pious woman, was  
in the habit of retiring to pray for him. He at  
length obtained peace in believing, united with  
the church, and totally relinquished the use of in-  
toxicating drinks. Last May he heard John  
Hawkins, in Hartford, and united with eight or  
ten others in forming a Washington Society. They  
now number over 300 members, but only  
65 of them were habitual drunkards.

Mr. Dickinson of the Young Men's Society, re-  
ported the organization this last summer, of a So-  
ciety under the management of the young men  
of Hartford, which has 1300 members, 800 males,  
and 500 females. The Society by its commit-  
tees has called on most of the families in the city  
to obtain pledges. There is no other Society in  
Hartford except the Washington and the Cold  
Water Army.

NEW BRITAIN.—W. H. Patience, Secretary of  
the Washington Society of New Britain, reported  
31 members, 26 of whom were formerly drunk at  
least once or twice a week. He himself was in-  
temperate for 27 years. He learned to love al-  
cohol when eight years of age. His father a pi-  
ous man, used to give him the bottom of his glass.  
At length, at eight years of age, he used to go to  
the barrel to help himself; and at fourteen he re-  
sorted to the tavern. He was for 24 years a pro-  
fessor of religion, and when he fell into sin, it was  
always through the influence of alcohol. He  
considers cider to be the greatest obstacle now in  
the way of the temperance cause, and cider drink-  
ers are doing the reformed the most injury.

LITCHFIELD COUNTY.—Mr. Baldwin, of Wash-  
ington, promised to introduce to the Society an  
agent who has gone through Litchfield county,  
who will have an interesting account to give. At  
present he would say, that in Washington, month-  
ly meetings have been held for five years. Two  
years ago the new pledge was adopted by the So-  
ciety in that place. From that time many friends  
on the old pledge, went back and took no further  
interest in the cause. Cider is the great obsta-  
cle. It is placed on the table at least once a day,  
by most of our farmers. Wine has never been  
in extensive use with them. It costs too much;  
but as they make the cider themselves, they think  
it costs nothing. But for two months past the  
cause has advanced rapidly. Two reformed  
drunkards have been employed in the county for  
the last six weeks, and success has crowned their  
labors. They have obtained 1700 new names to  
the pledge. The old organization is now entire-  
ly lost sight of. Many cases of reform, of an in-  
teresting character, might be named. Mr. B.  
mentioned that of a man of middle age, who was  
taken with *mania a potu* and sent to the county  
jail. On his return home, he signed the teetotal  
pledge, and still continues firm.

A MINISTER AND HIS CHURCH, if they act con-  
jointly, need never despair of being a light in the  
world, and of beholding others induced by their  
light to glorify God. But this is no less a suppo-  
sition than that the minister, deacons, Sabbath-  
school teachers, leading brethren, in short, all the  
church, are united to cooperate in the great duties  
of religion, to sustain the meetings for conference  
and prayer, and to walk together in all the com-  
mandments and ordinances of the Lord. There  
must be union of effort and of feeling in every  
church, there must be the cordiality of love flow-  
ing from heart to heart, or it cannot act effici-  
ently and be prosperous. If there be a lack on the  
part of any, the whole body suffers, just as natu-  
rally, if one member is injured, the whole body  
suffers.

The whole church of Christ is like an army  
well disciplined and well officered, and under their  
glorious Captain, the Lord of hosts, shall go on  
to certain victory. To the aid, every thing good  
is to be brought, talent, learning, eloquence, ex-  
perience, personal piety, and zeal; parents, teach-  
ers, old Christians, young converts, male and fe-  
male, all are to come up unitedly to the help of  
the Lord. This cooperation is to be constant and  
untiring, as well in the usual interests of religion  
as in revivals.

Let no church despair of the divine blessing,  
which goes thus to the work of God. Such light  
as will then be reflected on the world around, can-  
not long be hid; many shall see it, and fear and  
turn unto the Lord.—*Morning Star*.

It is calculated that ten millions of bushels less  
of grain have been converted into malt for dis-  
tillation, &c. this year, than there was last year,  
owing to the Temperance Reform in the United  
States. So much gained for health, plenty and  
domestic happiness.

True love would do good beyond its power.

## Home Mission Department.

For the Christian Secretary.  
AMERICAN BAPTIST HOME MISSION ROOMS,  
November 4, 1841.  
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"So far as I can judge, our cause in this State is improving; there are difficulties, however, in the way, which can only be overcome by faith and perseverance, and these we hope to bring to bear upon the work. We need more brethren in the ministry, here, who are ready to engage in itinerant labor, and endure hardness as good soldiers of the cross."

Brother H. Manger, who resides at Allegan, and labors in that village and vicinity, informed us in one of his reports, that around him, in a field of much promise, a wide-spread ministerial destitution exists, which requires immediate attention. We give the following extract from his letter:

"My brethren are very much scattered. Some members in each church live more than twenty miles apart. The country through which our brethren are scattered is forty miles in length and forty in breadth. There is no Baptist minister west of me in the State. The nearest north, sixty miles, the nearest south is sixty miles, the nearest east is thirty miles; yet through all this country new settlements are springing up, and almost all of them some persons can be found who were members of Baptist churches at the East.

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The above extracts furnish a view of the prevalent destitution at the West, and the consequent hard work devolving upon the laborers now occupying portions of the vineyard there. How, then, can any unengaged minister in places better supplied, assign as a reason for his condition, that no man hath hired him? Michigan is destitute, and cries, "Come over and help."

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## Bible Society Department.

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American and Foreign Bible Society.

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Resolved, That Professor Conant be appointed a delegate from this Board to visit Denmark, in connection with the delegation from the American Baptist Board of Foreign Missions, and other delegates who may be appointed by the British Baptist Union; and that he be requested to employ such means as may be deemed proper for the relief of our afflicted brethren."

Professor Conant sailed from New York in the packet ship Mediator, on the 2d inst. He carries with him letters of introduction to several officers of the government, and other distinguished men in Denmark. He is also charged with the responsible service of presenting the following memorial:

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other members of his church in Copenhagen,—your Majesty will readily believe that such tidings excited emotions of deep and unmingled grief, not merely from sympathy for our suffering brother in Christ, but from what appeared to your Majesty as a very unexpected change in the liberal policy of your Majesty's government.

When in 1793, the late William Carey, D. D., and his associate missionaries were sent to India, by the Baptists in Great Britain, they were denied a residence in British India, but found a peaceful asylum at Serampore under the mild and equal laws of Denmark, as at that time administered by his Majesty, Christian VII. Under the same laws they still continue at Serampore, to labor for the salvation of your Majesty's subjects in that heathen land. The protection early granted to the Baptists by the Danish government, is a memorable fact in the history of Christian Missions which will redound to the immortal honor of the wise and just principles which were at that period, and we trust will still be found to constitute the basis of the Danish throne.

The religion of Denmark is Lutheran Protestantism, it asserts the right of your Majesty and of the whole nation to worship God according to their own sense of duty. The Pope of Rome and anti Christ to the contrary notwithstanding. May the Lord perpetuate this right to your Majesty and to Denmark, to be transmitted unimpaired to the latest generation.

The Baptist church in Copenhagen, only ask for the same privilege, and must they be proscribed and

pledged themselves to devote their lives for the protection of Mrs. B. and daughter, in case of assault from any hostile tribe. "I feel inexpressibly pained," she says, "to leave my dear scholars. Nothing but a sense of duty reconciles me to it. We should have been glad to have left our native teachers behind us, but nothing would induce them to stay after we were gone. About ten o'clock in the morning, we left the assembled crowd at our house, and turned our backs on the lovely mountain village, where we had spent nearly eight happy months, in trying to dispense the good word of the kingdom. We could not but weep as we turned from the spot, bereft of health, and leaving behind us no one to carry on the labor of love among the perishing people."

ARRACAN.—Br. Kincaid, in a letter dated Akyah, March 18, 1841, speaks thus of what he deems the right kind of missionary labor. "I am fully convinced that a missionary, or what is the same thing, an evangelist, should be constantly in motion, if possible; that he should go over a large surface; but still not so large that he may not revisit the same places every eight or ten weeks. Multitudes who hear in silence, ponder these things in their hearts, and when another opportunity occurs, they are ready to hear again. There is nothing like direct preaching of the gospel, without reference to Bhodism, or any other false system, to enlighten the understanding and arouse the slumbering conscience of the heathen. Books and tracts are invaluable auxiliaries in the

that of those which you have lived; and however long you may live, you will realize 'there is but a step between you and death!'

Go on a little longer, and the voice of redeeming mercy that is now so urgent in calling you to Christ will be hushed in eternal silence! Go on a little longer, ye votaries of ambition; erect her altars,—bring thither the sacrifice of virtue and peace to your idol! Soon, oh soon, the gloomy sepulchre will embrace you.

"Into whose darkness flattery ventures not, And none have ears to hear the voice of fame."

The shining bubble, which has been blown up by popular applause, will break and perish at the touch of death! Nay, the very applause of men you have sued and gained, will call down upon you the scorn of angels; and God himself shall only cover you with more terrible contempt. Rejoice not, oh sinner, in the pagantry of human glory that waits upon you. It is only the pride and pomp of your soul's funeral procession, and the grave where it is to be buried is dug in the depths of hell! And what is the multitude of your possessions! A few days, perhaps, may reduce you to that extreme of beggary which sighs in vain for a drop of water to cool a parched and consuming tongue! And what, unconverted youth, to you is the cup of sinful pleasure you are now drinking! Soon the hand of death will dash it from your lips, and you wring out the last drops from the cup of trembling! "Rejoice in your youth," seek the convivial entertainment where gayety and fashion mingle, and you are cheered with music, and dance and wine. Or pursue pleasure in the walks of a grosser dissipation, where man, pressing the

unrelenting in his exactions, and unmoved by the circumstances of distress and sorrow! Ask the widow, the trembling orphan, the poor oppressed and suffering Christian, whose faith hath staggered through his charitable deeds were told of in the glowing terms, and the praise of his starting noble benevolence to this Society and to that, withstanding when he laid his head upon his pillow at night, no sweet voice within him whispered the weary spirit, that for him at that moment the prayer of the widow, of the orphan, of the sick, of the friendless and destitute, were arising to the throne of heavenly grace in his behalf, calling down upon the richest of heaven's blessings. In vain did he hide his hypocrisies, and make

"Sunday's pities blot out the knaveries of the week." I saw him again, not on his knees in the closet, private devotion, seeking from God humility, grace, faith, and the forgiveness of his sins,—but the couch of the sick and the sorrowing, administering to the wants of the distressed;—not beside the trembling, destitute orphan, pointing him to a father's house "eternal in the heavens";—not over the dissolute and wicked, endeavoring to win him over to the Saviour, to forsake their cups, and their wicked courses, and turn to the Lord, who have mercy and pardon sin; not where the sick and the tempest was abroad, pouring out the words of the disconsolate, joy and gladness; not in the prayer meeting, where two or three had met together pleading for the Spirit's visitations, that

make one in their midst, according to prayer, saw him in the arduous laborious pursuit of the hill of political distinction, and worldly fame, with a zeal worthy a king, neither did he scruple taking the common means of securing the objects of his uncharitable ambition. I saw him in arduous struggle for wealth, haste to be rich, heaping treasure upon treasure, and all his energies to secure that which he deemed his life, neglecting to lay up treasure in heaven. The midnight hours were consumed in counting up his hoarded treasures, strategizing to increase his coffers, to appear in new splendor, in more enlarged extravagance, and in more splendid accompaniments of luxurious living. I saw him also in the midst of a religious revivification! he appeared not to know what he was himself; he could "sleep on and take his ease more comfortably when the church was in a declivity state; but when the Spirit's influence was powerfully felt—when the blessed Word made one in their midst of a truth,—when the professors were aroused,—when the "Zion" began to bestir themselves, and the members in the church began to wake up to their first works," then the hypocrite himself in a most uncomfortable condition trembled! he feared! and any place was preferable and pleasant to him than where he met, and were praising and glorifying God; nevertheless, he still "sat among the saints, with much effort could still appear to many a disciple of Jesus. But how vain was his hope! how utterly futile were his best endeavors!

mask his true character in the eyes of Unbelievers! Jehovah! No warm-hearted petition arose from his heart, for the sin-stricken sinner, could he lead the trembling inquirer—the initial hearted penitent, to the cross of Christ. The drop glistened not in his eyes as the young man arose, testifying to the goodness of God. His heart heaved not with deep emotion when he discerned how far he had lived below the Christian standard, and how little he had done to advance the interest of the Redeemer's kingdom in the world. He was not swift to run to the sinner on the brink of ruin, and by every tender exhortation entreat him to enter into the Ark of Safety, and be forever at rest. No, no; the hypocrite in the church knew not what to do, or how to act, in time of revival. He is truly in a dangerous—in a pitiable and uncomfortable situation. The most warm-hearted preachers, the most powerful exhortations, the most earnest entreaties at the throne of heavenly grace, all powerless against his steel-encased conscience.

I saw him again, and would draw the veil over the closing scene of the hypocrite, when death lays his icy finger upon his heart, and God sends to take away his soul, then, oh! then, "the hope of the hypocrite shall perish," for "the joy of the hypocrite is but for a moment," and "fearfulness shall surprise him" in that dread hour. For if our Saviour pronounced a woe upon hypocrites in the days of old, how much greater shall his wrath fall upon the poor soul in the day of his second coming! No angel spirit comes to conduct him over the dark and turbid water of the Jordan of death; no Star of Bethlehem to guide his trembling steps over the stormy time into the golden city of the paradise of God; no seraphic choirs with heavenly songs to welcome him into those mansions which Christ had gone before his people to prepare for them. Ah! no; he finds those gates forever barred against every thing that is defiled and polluted. Darkness and the pain of the second death seize upon his poor trembling soul, as he appears before the judgment seat of Christ without an Advocate with the Father. What has contemplated the fearful end—the doom of the hypocrite, without applying to that fountain which cleanseth from all sin, and laying hold on the hope set before him in the gospel,—who in the church of God can reflect upon his character and doom, without being led to examine himself faithfully anew, to see if indeed his hope is based upon the Rock of Ages.

## Christian Secretary.

HARTFORD, NOVEMBER 12, 1841.

## Sectarianism.

We have received a paper called the "Gospel Publisher," published by a Board of Trustees of the "Church of God," at Shiremanstown, Penn., containing an editorial effusion of some length, commenting upon a brief article of ours entitled "Anti-Sectarianism." We suppose the title "Church of God," as a distinctive appellation, is the name assumed by the sect of which the "Gospel Publisher" is an organ. Whether this sect has any peculiar tenets or principles, we know not, but we conclude that one of its objects is to make war upon all sects—at least the editor's remarks in the number before us, seem to convey this impression. He says, "We are sorry to see that the editor of the Christian Secretary does not see the evils of sectarianism. There is certainly something very terrible in it. Now if this really be the case, we ourselves are as sorry as

## TIGHTLY BOUND

prayer, and the fidelity with which the Lord fills his promises to those who entirely put their trust in him:

"While I was with Br. Kincaid," says Br. C., "I heard an incident in the history of the mission to Ava, of which I was before ignorant; and as it interested me very much, I will relate it to you. Among the first converts were two men who had held respectable offices about the palace. Some time after they had been baptized, a neighbor determined to report them to Government, and drew up a paper setting forth that these two men had forsaken the customs and religion of their fathers, were worshipping the foreigner's God, and went every Sunday to the teacher's house, &c. He presented the paper to the neighbors of the two disciples, taking their names as witnesses, and saying that he should go to present the accusation on the next day. The two Christians heard of it, and went to Br. K., in great alarm, to consult as to what they should do. They said if they were accused to Government, the mildest sentence they could expect would be imprisonment for life at hard labor, and perhaps they would be killed. Br. K. told them that they could not flee from Ava, if they would; that he saw nothing he could do for them, and all that they could do was to trust in God. He then knelt with them, and besought God to protect them, and deliver them from the power of their enemies. They also prayed, and soon left Br. K., saying that he felt more calm, and could leave the matter with God. That night the persecutor was attacked by a dreadful disease in the bowels, which so distressed him, that he roared like a madman; and his friends, as is too often the case with the heathen, left him to suffer and die alone. The two Christians whom he would have ruined, then went and took care of him till he died, two or three days after his attack. The whole affair was well known in the neighborhood; and from that time not a dog dare move his tongue against the Christians in Ava. Is there no evidence in this of a special providence, and that God listens to the prayers of his persecuted and distressed children?"

## Communications.

For the Christian Secretary.  
A Word to the Unconverted.

Look upon the present face of nature, impenitent one, and be instructed. It is once more Autumn. The forests, which a little while ago, were robed with their green and lovely garniture, and rolling billows of verdure in the breezes of summer, are now discolored by the frosts, and being rifled by the winds of all their leafy honors. The fields are shorn by the scythe and sickle; and the still remaining herbage is sere and decaying. When you walk forth, and see the hawthorn that snow, and wind, and frost, have made with field and forest; when your feet press the fallen and faded blossom, and when, from the moaning branches of the trees, the dry and yellow leaf falls rustling from its fellows to the earth, can you help musing on the flight of time, and the brevity of life? How fast have the weeks and months rolled by since the coming of spring! But remember with the same rapidity with which time passes, the days of your probation are expiring! As the past season hath sped like the twinkling of a vision, so will the seasons to come. Compare then, the length of coming years which you may live, by

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The religion of Denmark is Lutheran Protestantism, it asserts the right of your Majesty and of the whole nation to worship God according to their own sense of duty. The Pope of Rome and anti Christ to the contrary notwithstanding. May the Lord perpetuate this right to your Majesty and to Denmark, to be transmitted unimpaired to the latest generation.

The Baptist church in Copenhagen, only ask for the same privilege, and must they be proscribed and imprisoned for conscience sake? Your Majesty will doubtless coincide in the opinion that the counsel of Gamaliel, recorded in the fifth chapter of the Acts of the Apostles, was both wise and humane. "Refrain from these men, and let them alone, for if this council or this work be of men it will come to nought, but if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God."

Surely this is not the time to persecute men for their religious opinions—now when every civilized nation is emerging from darkness, and nearly all except those who continue ingloriously to wear the Roman yoke, allow the right of conscience in divine worship. But even if it were otherwise, both reason and history forbid the thought, that mere physical power can triumph over reason and conscience.

The protest of 1529 cannot be disannulled, the glorious principles of the Augsburg Confession must survive the fires of the last persecution where-soever its cruel standard may be unfurled. The memorialists pray that the time-honored government of Denmark, may not be left to dim its fame, by permitting the future historian to record the astounding fact, that in 1841, the servants of the most high God were denied the right to worship Him according to the dictates of the consciences, and that too, in the Protestant city of Copenhagen.

The memorialists beg leave to state, that Rev. Peter C. Mønster is an ordained minister of the gospel; and that he is an agent of the American and Foreign Bible Society, an institution whose object is "to aid in the wider circulation of the Scriptures in all lands." The Church of which he is the pastor, stands identified with the Baptist denomination throughout the world, more than 3,500,000 of whom are citizens of the U. States of America.

This, as your Majesty is aware, is not a modern sect. Since the period of the incarnation, they have existed in every civilized country, and that history awards to them a prominent place in the foremost ranks of those who have labored and prayed for the salvation of the world. Our missionaries are now proclaiming the gospel in the remotest regions of every continent, and on the isles of the sea. In Germany, Holland, Great Britain, and France, they enjoy the privilege of worshipping God according to their own views of divine truth, and we do most earnestly beseech your Majesty to grant them the same favor in Denmark.

Your Majesty's attention is anxiously solicited to the doctrines and practice of the Baptist Church in Copenhagen, because we are assured they will be found in harmony with the holy Scriptures inculcated by Christ and his apostles, and that while they rely upon the atonement of Christ for their acceptance with God, they will at the same time—"honor the king," and approve themselves among your Majesty's most loyal and devoted subjects.

May it, therefore, please your Majesty graciously to extend to them also, that liberty of conscience in the worship of God, which is granted to Jews, Catholics, Moravians, and others, residing within the Danish dominions.

The memorialists would with profound deference beseech your Majesty's indulgence and favor in behalf of Rev. Professor Horatio Hackett, A. M., and Rev. Professor Thomas Jefferson Conant, A. M., two distinguished Baptist clergymen from the United States of America, who are charged with the duty of presenting this memorial to your Majesty, and to furnish such explanations in regard to the history, doctrines, and practice of the Baptist denomination as may be required, and by all other proper means, to endeavor to secure your Majesty's clemency towards our imprisoned brethren, and the Baptist church in Copenhagen. The memorialists devoutly implore the blessing of God upon your Majesty, and upon the Royal family, and pray that the general government of Denmark may be guided by that "wisdom which is from above," and that righteousness and peace may abound throughout your Majesty's kingdom, and that the Holy Spirit may shed his sanctifying influence upon the Churches of every denomination throughout Denmark and the world. Amen.

By order of the Board of the American and Foreign Bible Society.

Signed, S. H. CONE, President.  
CHARLES G. SOMMERS, Cor. Sec.  
New York, Sept. 1, 1841.

## Missionary Operations.

The Magazine for November, contains the Journal of Mrs. Bronson, which speaks with much affection of the inhabitants of the Nga Hills, the strong attachment manifested by them to the mission family, the great regret exhibited on their departure, and the repeated turns of sickness that compelled them to return to Jaipur. Their kindness seems to have been remarkable for heathen, quite equal to that of the most enlightened. During the necessary absence of Br. Bronson, they

pledged themselves to devote their lives for the protection of Mrs. B. and daughter, in case of assault from any hostile tribe. "I feel inexpressibly pained," she says, "to leave my dear scholars. Nothing but a sense of duty reconciles me to it. We should have been glad to have left our native teachers behind us, but nothing would induce them to stay after we were gone. About ten o'clock in the morning, we left the assembled crowd at our house, and turned our backs on the lovely mountain village, where we had spent nearly eight happy months, in trying to dispense the good word of the kingdom. We could not but weep as we turned from the spot, bereft of health, and leaving behind us no one to carry on the labor of love among the perishing people."

ARRACAN.—Br. Kincaid, in a letter dated Akyah, March 18, 1841, speaks thus of what he deems the right kind of missionary labor. "I am fully convinced that a missionary, or what is the same thing, an evangelist, should be constantly in motion, if possible; that he should go over a large surface; but still not so large that he may not revisit the same places every eight or ten weeks. Multitudes who hear in silence, ponder these things in their hearts, and when another opportunity occurs, they are ready to hear again. There is nothing like direct preaching of the gospel, without reference to bloodism, or any other false system, to enlighten the understanding and arouse the slumbering conscience of the heathen. Books and tracts are invaluable auxiliaries in the work; but alone, they are comparatively of little value."

"In the town here, things are much as when I wrote last. In some respects more interesting. Two more have asked for baptism, and will probably soon be baptized. Several old inquirers have made some progress, and there are four or five new and very interesting cases of inquiry." One, of wealth and distinction, he speaks of as having made arrangements for the building of a large and expensive Kyoung, (monastery.) Having heard the gospel once, it reached his conscience, and he became so anxious for several days, that he dismissed his workmen, and resolved to examine the claims of the gospel. The priests are greatly alarmed at seeing men of influence fall off and turn to the examination of the new religion. The season had been very sickly. Five foreigners had died of the fever, and among them Dr. Clarrabut, the civil surgeon, who was the means of saving Br. K.'s life, when he had the cholera. He was ill but four days. Br. K.'s wife, with himself, had been sick, but were at the time of his writing, all in usual health.

KARENS.—Mr. Ingalls writes from Mergui interesting intelligence in regard to these people. Many inquirers in the jungle, and more candidates for baptism, but we have not room for extracts in the present number.—N. Y. Bep. Register.

THE INTERESTING INCIDENT which follows is related by Br. G. Comstock, in a letter we have just received from him, under date of 9th April, 1841, from Ramree. It illustrates the power of prayer, and the fidelity with which the Lord fulfills his promises to those who entirely put their trust in him:

"While I was with Br. Kincaid," says Br. C., "I heard an incident in the history of the mission to Ava, of which I was before ignorant; and as it interested me very much, I will relate it to you. Among the first converts were two men who had held respectable offices about the palace. Some time after they had been baptized, a neighbor determined to report them to Government, and drew up a paper setting forth that these two men had forsaken the customs and religion of their fathers, were worshipping the foreigner's God, and went every Sunday to the teacher's house, &c. He presented the paper to the neighbors of the two disciples, taking their names as witnesses, and saying that he should go to present the accusation on the next day. The two Christians heard of it, and went to Br. K., in great alarm, to consult as to what they should do. They said if they were accused to Government, the mildest sentence they could expect would be imprisonment for life at hard labor, and perhaps they would be killed. Br. K. told them that they could not flee from Ava, if they would; that he saw nothing he could do for them, and all that they could do was to trust in God. He then knelt with them, and besought God to protect them, and deliver them from the power of their enemies. They also prayed, and soon left Br. K., saying that he felt more calm, and could leave the matter with God. That night the persecutor was attacked by a dreadful disease in the bowels, which so distressed him, that he roared like a madman; and his friends, as is too often the case with the heathen, left him to suffer and die alone. The two Christians whom he would have ruined, then went and took care of him till he died, two or three days after his attack. The whole affair was well known in the neighborhood; and from that time not a dog dare move his tongue against the Christians in Ava. Is there no evidence in this of a special providence, and that God listens to the prayers of his persecuted and distressed children?"—*Id.*

## Communications.

For the Christian Secretary.

## A Word to the Unconverted.

Look upon the present face of nature, impenitent one, and be instructed. It is once more Autumn. The forests, which a little while ago, were robed with their green and lovely garb, and rolling billows of verdure in the breezes of summer, are now discolored by the frosts, and being riddled by the winds of all their leafy honors. The fields are shorn by the scythe and sickle; and the still remaining herbage is sere and decaying. When you walk forth, and see the havoc that snow, and wind, and frost, have made with field and forest; when you feel the fallen and faded blossom, and when, from the moaning branches of the trees, the dry and yellow leaf falls rustling from its fellows to the earth, can you help musing on the flight of time, and the brevity of life? How fast have the weeks and months rolled by since the coming of spring! But remember with the same rapidity with which time passes, the days of your probation are expiring! As the past season hath sped like the twinkling of a vision, so will the seasons to come. Compare then, the length of coming years which you may live, by

that of those which you have lived; and however long you may live, you will realize "there is but a step between you and death!"

Go on a little longer, and the voice of redeeming mercy that is now so urgent in calling you to Christ will be hushed in eternal silence! Go on a little longer, ye votaries of ambition; erect her altars,—bring thither the sacrifice of virtue and peace to your idol! Soon, oh soon, the gloomy sepulchre will embrace you.

"Into whose darkness flattery ventures not,  
And none have ears to hear the voice of fame."

The shining bubble, which has been blown up by popular applause, will break and perish at the touch of death! Nay, the very applause of men you have sued and gained, will fall down upon you the scorn of angels; and God himself shall only cover you with more terrible contempt. Rejoice not, oh sinner, in the pageantry of human glory that waits upon you. It is only the pride and pomp of your soul's funeral procession, and the grave where it is to be buried is dug in the depths of hell! And what is the multitude of your possessions! A few days, perhaps, may reduce you to that extreme of beggary which sighs in vain for a drop of water to cool a parched and consuming tongue! And what, unconverted youth, to you is the cup of sinful pleasure you are now drinking! Soon the hand of death will dash it from your lips, and you will wring out the last drops from the cup of trembling! "Rejoice in your youth," seek the convivial entertainment where gayety and fashion mingle, and you are cheered with music, and dance and wine. Or pursue pleasure in the walks of a grosser dissipation, where man, pressing the lofty capacities of an angel intellect into the service of his lusts and passions, levels his highest aims at the low and grovelling pleasures of the brute. But remember that a day of doom approaches! Soon will that voice, that now rings out with the laugh of levity, and chants the numbers of a loose convivial song,

"Though made by Heaven on hymns of praise to dwell,  
Corrupt to groans, and fan the fires of hell!"

the eye, that now gleams with mirth, shall ever weep the scalding tears of a vain repentance; and the breast that now beats high with the visions of hope, heave with the agonies of eternal despair! Be no longer guilty of such infatuation! Why sow to the wind, and reap the whirlwind! Do you put off repentance to years to come? Where is your promise of them—where your lease of life! Know you not the feeble tenure by which you hold it, and how uncertain it is! Hold your breath twenty minutes and your spirit is in perdition! While time flies, hell threatens, death urges, and Heaven invites you, will you build the superstructure of immortal hopes on the sandy purposes of a more sandy to-morrow! Will you hazard a whole eternity on the slender probability of future and more convenient seasons? Heaven is on the wings of the passing moment! Seize it, then, as it flies, or you may mourn for it when it is past, and worlds want wealth to buy it! You procrastinate repentance to-day, and you establish a precedent which will plead with equal force to-morrow; and so keep on pleading till it has demolished all your schemes of reformation, and blotted out every hope of heaven!

S. W. P.

For the Christian Secretary.

## The Hypocrite.

I saw him "among the saints,  
And with his guilty hands touched holiest things.  
And none of sin lamented more, or sighed  
More deeply, or with graver countenance,  
Or longer prayer, wept o'er the dying man,  
Whose infant children, at the moment, he  
Planned how to rob. In sermon style he bought,  
And sold, and lied; and salutations made  
In scripture terms. He prayed by quantity,  
And with his repetitions long and loud,  
All knees were weary. With one hand he put  
A penny in the urn of poverty,  
And with the other took a shilling out.  
On charitable lists—those trumps which told  
The public ear, who had in secret done  
The poor a benefit, and half the alms  
They told of, took themselves to keep them sounding;  
He blest his name, more pleased to have it there  
Than in the Book of Life."

Yes, I saw him there, in the assembly of the saints of the Most High, "herding with the holy ones," thanking God that he was not like other men.

He was rich and influential,—had united himself with the people of God in church membership, and bought himself power with his money, which he exercised, regardless of the glory of God, or the salvation of perishing souls. His name stood in fair characters on the records of the church. The young, the inexperienced Christian looked up to him as an oracle, or a standard—an example of Christian purity and excellence—while the older—the more experienced, trembled, feared, prayed, and were astonished. He exercised a sort of "right of instruction" over the good pastor, (for he was a young man, had not had twenty years experience and trial in the pastor's life,) and would occasionally presume to dictate him what he should preach, and what he should not; not taking into the account at all, the high responsibilities of his station. His brethren in the church also, were accustomed to act too frequently according to his dictation, rather than according to the will and example of their Divine Master, for the sake of peace, falsely so called, and which too oft is like the dead calm preceding the fearful tempest. If a new house was to be erected, his voice too often, would go further than the voice of twelve others, humble followers of Jesus, in a lower sphere of life, possessing not his self-assurance; and the humble were generally obliged to yield. So it was too frequently with regard to displacing or settling a minister, or receiving and dismissing members of the church, and thus it was, more or less, in regard to every movement, or measure brought before the church. The great day of revelation only can reveal how vast and mighty has been the influence in the scale of evil he has wielded, being numbered among the saints below.

I saw him also as a man of business, of ambition, of self-gratification, seeking for popular favor, and public applause. In business transactions his words were smooth and honied, his manners winning and prepossessing,—no one suspected him of artful intrigue or design, for his professions forbid it. Although he scrupled not to make what he considered a fair bargain, upon those too, who were least able to sustain the "tricks of trade," he was quite a different character, apparently, in the hurry and bustle of life, and in the house of God. Although even there, the pen of the recording angel might be noting down his thoughts, which were more upon his business, his money, than upon the solemn services in which he was ostensibly engaged. Was he hard and screwing in a bargain, miserly in his disposition,

unrelenting in his exactions, and unmoved by the circumstances of distress and sorrow? Ask the widowed, the trembling orphan, the poor oppressed, and suffering Christian, whose faith hath staggered many a time through his cruel oppressions, whose glowing terms, and the praise of his starting noble benevolence to, this Society and to the church, notwithstanding when he laid his head upon his pillow at night, no sweet voice within him whispered weary spirit, that for him at that moment the prayers of the widow, of the orphan, of the sick, of the friendless and destitute, were arising to the throne of heavenly grace in his behalf, calling down upon him the richest of heaven's blessings. In vain did he even in the eyes of the world, at all times, endeavor to hide his hypocrisies, and make

"Sunday's pities blot out the knaveries of the week." I saw him again, not on his knees in the closet, private devotion, seeking from God humility, grace, faith, and the forgiveness of his sins,—but the couch of the sick and the sorrowing, administering to the wants of the distressed,—not beside the trembling, destitute orphan, pointing him to a father's house "eternal in the heavens;"—not over the dissolute and wicked, endeavoring to win him over to the Saviour, to forsake their cups, and their wicked courses, and turn to the Lord, who has mercy and pardon sin; not where the sick and the tempest was abroad, flying on errands of mercy, and like an angel spirit pouring into the hearts of the disconsolate, joy and gladness; not in the prayer meeting, where two or three had just gathered pleading for the Spirit's visitation, that would make one in their midst, according to promise. I saw him in the arduous labor of climbing the hill of political distinction, and worldly eminence and fame, with a zeal worthy a common cause, neither did he scruple taking the common measures of securing the objects of his unlauded ambition. I saw him in arduous struggle for wealth, making haste to be rich, heaping treasure upon treasure, bending all his energies to secure that which moth and rust corrupt, neglecting to lay up treasures in heaven. The midnight hours were consumed in counting up his hoarded treasures, studying plans to increase his coffers, to appear in new splendor, to indulge in more enlarged extravagance, and the varied accompaniments of luxurious living.

I saw him also in the midst of a religious revival. Poor creature! he appeared not to know what he was himself: he could "sleep on and take his ease much more comfortably when the church was at a cold, backslidden state; but when the Spirit's influences were powerfully felt—when the blessed beam of truth shined in the midst of a truth,—when the hearted professors were aroused,—when the "ease in Zion" began to bestir themselves, and the slumberers in the church began to wake up to "return to their first works," then the hypocrite found himself in a most uncomfortable condition. He trembled; he feared! and any place was more preferable and pleasant to him than where disciples met, and were praising and glorifying Him. Yet nevertheless, he still "sat among the saints, and with much effort could still appear to many a true disciple of Jesus. But how vain was his guise! how utterly false were his best endeavours to mask his true character in the eyes of Unconverted Jehovah! No warm-hearted petition arose in his heart, for the sin-stricken sinner, who could lead the trembling inquirer—the humble-hearted penitent, to the cross of Christ. The drop glistened not in his eyes as the young convert arose, testifying to the goodness of God. His heart heaved not with deep emotion when he discerned how far he had lived below the Christian standard, and how little he had done to advance the interests of the Redeemer's kingdom in the world. His tears were not swift to run to the sinner on the brink of ruin, and by every tender exhortation entreat him to enter into the Ark of Safety, and be forever at rest. No, no; the hypocrite in the church knew not what to do, or how to act, in time of revival. He is truly in a dangerous—in a pitiable and as comfortable situation. The most warm-hearted preachers, the most powerful exhortations, the most earnest entreaties at the throne of heavenly grace, are powerless upon his steel-encased conscience.

I saw him again, alas! and would draw the veil over the closing scene of the hypocrite, when death lays his icy finger upon his heart, and God sends to take away his soul, then, oh! then, "the hope of the hypocrite shall perish," for "the joy of the hypocrite is but for a moment," and "fearfulness shall surprise him" in that dread hour. For if our Saviour pronounced a woe upon hypocrites in the days of his flesh, how much greater shall his wrath fall upon the poor soul in the day of his second coming! No angel spirit comes to conduct him over the dark and turbid water of the Jordan of death; no Star of Bethlehem to guide his trembling steps over the shores of time into the golden city of the paradise of God; no seraphic choirs with heavenly songs to welcome him into those mansions which Christ had gone before his people to prepare for them. Ah! no; he finds those gates forever barred against every thing that is defiled and polluted. Darkness and the pains of the second death seize upon his poor trembling soul, as he appears before the judgment seat of Christ without an Advocate with the Father. Who that has contemplated the fearful end—the final doom of the hypocrite, without applying to that solemn truth cleanness from all sin, and laying hold on the hope set before him in the gospel,—who in the church of God can reflect upon his character and doom, without being led to examine himself faithfully anew, to see if indeed his hope is based upon the Rock of Ages.

JUSTITIA.

## Christian Secretary.

HARTFORD, NOVEMBER 12, 1841.

## Sectarianism.

We have received a paper called the "Gospel Publisher," published by a Board of Trustees of the "Church of God," at Shiremanstown, Penn., containing an editorial effusion of some length, commenting upon a brief article of ours entitled "Anti-Sectarianism." We suppose the title "Church of God," as a distinctive appellation, is the name assumed by the sect of which the "Gospel Publisher" is an organ. Whether this sect has any peculiar tenets or principles, we know not, but we conclude that one of its objects is to make war upon all sects—at least the editor's remarks in the number before us, seem to convey this impression. He says, "We are sorry to see that the editors of the Christian Secretary do not see the evils of sectarianism. There is certainly something very terrible in it. Now if this really be the case, we ourselves are as sorry as

any one that we do not see it; and furthermore, if it be true that there is something "very terrible" in sectarianism, we are very sorry that the editor of the Gospel Publisher and his associates and brethren have undertaken to form a new sect, thus adding to the number, and of course to the evils, of sects.

But "in the days of Paul," says the editor of the Secretary, "there were sects; and he goes so far as to classify the Christian church with those wicked organizations." This statement needs a slight correction. We go so far as to class Christian churches with that sect which was "everywhere spoken against." Was that a "wicked organization?" The church at Pergamos was censured (Rev. ii. 15.) for retaining those who held the doctrine of the Nicolaitans; but we think it altogether likely, if that church had undertaken to exclude the heretical Nicolaitans, and to maintain its discipline and unity, it would have been charged with sectarianism, uncharitableness, bigotry, close communion, and other terrible evils "too numerous to mention." Doubtless the Nicolaitans were conscientious in their views, and perhaps the body of the church were too charitable to refuse to commune or hold fellowship with their brethren who conscientiously differed from them. That, to be sure, would have been a sectarian spirit, and "there is something very terrible in sectarianism."

From the same number of the "Publisher" we copy the following paragraph:

"By the Union Herald we learn, that a number of Christians have come out from the sects and organized a church in Albany, N. Y., under the Bible name of 'The Church of God' at Albany; who take the Word of God as their only rule of faith and practice. We hope they will send a delegate to our Eldership meeting at Mount Joy, Pa., that an acquaintance may be formed between the two bodies." That is, in plain English, a number of Christians have come out from the sects, and organized themselves into a sect, and they are requested to send a delegate to a meeting of another portion of the same sect, that an acquaintance or union may be formed in order that the sect may be strengthened. And this is practical anti-sectarianism! But this sect calling themselves the "Church of God," profess to "take the Word of God as their only rule of faith and practice." So do we, as Baptists, and so we suppose do the Congregationalists, and the Methodists, and some other sects; that is, they profess to adopt no rule and no practice which is not sanctioned by the Bible. At least, we can speak for the Baptists. We believe our churches to be organized in strict conformity to the laws of Jesus Christ, the great Head of the church, and we acknowledge no law and no authority but the word of God.

We now ask for information, how do these Christians who have "come out from the sects" manage in their new organization? Suppose, for instance, that a number of Baptists, Presbyterians, Methodists, and Universalists, (for they all profess to believe in the Bible,) have come out from their respective sects to form a "Church of God." Do they give up or lay aside those points in which they differ, and which at the same time they conscientiously believe to be in accordance with the laws of God and the commands of Jesus Christ? A strange way this would be to make a church of God! Or, on the other hand, do they retain their separate views, and come together agreeing to disagree, for the sake of union? Then here is a Baptist who believes that according to the word of God, a gospel church must be a body of baptized (immersed) believers, and yet he is united in a "church of God" with those who have never been baptized! Again, here are some who believe that the word of God absolutely requires good evidence of a change of heart in order to membership in a gospel church, and yet they are united in the same church with those who, practically, if not in so many words, deny this doctrine. Of course, they are compelled to admit into the "church of God" those whom the word of God absolutely excludes! And then for a preacher. Will they have a man who believes that the word of God teaches the doctrine of God's sovereignty in the dispensations of his grace; and will those members of the church who disbelieve this doctrine thus be edified—built up in the faith? Or will they employ a minister who preaches the comfortable doctrine that all men will be saved, however they may live, while a large portion of the church believe in the declaration that "the wicked shall be turned into hell"? Or will they find a man who has no belief at all upon these controverted points, or if he has, who will consent to lay aside his belief, and say nothing about them, for the sake of union and "anti-sectarianism?"

It seems to us that a "church of God" organized upon such principles, must be a complete anomaly—a strange sort of "spiritual temple," to offer up spiritual sacrifices, acceptable to God. We recommend to some of these churches to try the experiment of building themselves a good, substantial house of worship, of promiscuous blocks of wood and iron, stone and glass, clay and marble, throwing in occasionally a tuft of grass and a bundle of straw! If they can make such a temple look well, and hold together, they may expect some permanency and stability in their church organization. We should regard the one as no more insignificant, unseemly, or unstable, than the other.

**Sabbath School Society of the Hartford Association.** The quarterly meeting of this body was held with the South Baptist church in this city, on Tuesday afternoon and evening of this week. Parents were addressed on the occasion by Rev. C. Willet; Children by Rev. A. Gates; Superintendents and Teachers by Rev. J. S. Eaton. For want of time, the address on the general objects of the Society was omitted.

In the evening the customary Sermon was preached by Rev. Wm. Reid, of Tariffville. Text Ephes. 6: 4; "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." The plain doctrine, the preacher said, which he should endeavor to establish from this passage was, that it was the duty of parents to give their children a religious education.

The performances of all the brethren who spoke were interesting and appropriate. We were struck with a remark in the address to parents, in which the speaker gave it as his opinion that with all the modern improvements in the way of Sabbath schools, &c., children are not as well instructed in the system of revealed religion as in the days of the Fathers. They cannot give as connected and correct an account of the Bible system of faith and duty as could the children of those days. We have thought of the same idea often before, and fear there is too much truth in it. The brother remarked that he could most heartily testify that every child among us should know by heart every word of the Assembly of Divines catechism, saving and excepting the part which speaks of infant sprinkling. We wish so too, or some

other as good catechetical system; and the man or men who should be the means of reviving this excellent, but almost exploded method of family religious instruction, would, in our opinion, be doing an immense service to the rising generation. We are not at all sure that the catechism should not be introduced into the Sabbath school, and form a part of the system of instruction there.

The sermon in the evening we listened to with pleasure, and we hope profit. We could but feel deep regret that there were not many more parents there to hear it. In fact we could have wished that every father and mother in the Association could have listened to that which seemed so well calculated to enlighten them into their duty in regard to their tender offspring, and enforce its performance by such powerful and affecting motives.

The following resolution on the subject of temperance was introduced, and after some remarks by the mover, was subsequently passed by the Society:

"Resolved, That it is expedient to organize temperance societies in all our schools, in the form of *Cold Water Armies*, or in some other shape—to be on the principle of total abstinence from all that can intoxicate, and to include, so far as practicable, all the pupils, male and female."

We like this resolution on the Cold Water Army well, and will take the liberty to refer any of our friends who may desire any information as to the method of organization or discipline of these recent peace establishments, to Mr. H. A. Chittenden, No. 265 Main-st., Hartford, or Mr. B. C. Wade, No. 17 Church-st., both of which gentlemen are considerably engaged in this service, and we have no doubt will cheerfully impart information on the subject to those who seek it.

The next quarterly meeting of the Society is to be with the 1st Baptist church in this city next February.

**NEW LONDON BAPTIST ASSOCIATION.**—The twenty-fourth Anniversary of this Association was held with the Baptist Church in North Lyme, Sept. 29th and 30th, 1841. The introductory sermon was preached by Bro. F. Darrow, from Col. iii. 16. "Let the word of Christ dwell in you richly in all wisdom." The Association was organized by choosing Bro. Simon Shaler, Moderator, and Bro. Wm. Palmer, Clerk. At 3 o'clock, P. M. the Association suspended business for the purpose of listening to a sermon from Bro. B. Cook. Bro. S. Darrow preached in the evening.

The following resolutions, among others of minor importance, were adopted.

Resolved, That the 31st article of the minutes of last year be inserted in these, viz. Resolved, That in the opinion of this body, slavery, as it exists in our southern community, is a great sin.

Resolved also, That we consider it the duty of Christians to pray fervently, and labor prudently, yet perseveringly, for its speedy extinction.

The two following resolutions, proposed by Bro. Miller, were adopted, viz.:

(1.) Resolved, That this Association regard the recent formation of the American Baptist Publication and School Society, as an event in the history of our denomination calling for devout acknowledgment to God.

(2.) Resolved, That the recent formation of the "Bible Translation Society" by the British Baptists, is an event truly suspicious, and demanding the admiration and devout thanksgiving of our churches.

The following resolution presented by Bro. Brockett, was adopted, viz.:

Resolved, That we recommend to the churches composing this Association to observe the first day of January as a day of fasting and prayer, in which to look to the Lord for the outpourings of his Holy Spirit on all of our churches.

The following, proposed by Bro. S. Barrows, was passed, viz.:

Resolved, That this Association disapprove of the practice of the churches introducing queries in their letters to this body, which may either directly or indirectly interfere with the discipline of the church.

The Circular Letter treats upon "The things to be set in order in the churches." Among the several important subjects discussed in the Letter, we cannot refrain from making the following extract:

3. *There is wanting in the churches the sound doctrine of preaching of the apostles.* The religion of the cross of Christ is, indeed, liberal in its spirit, but its liberality lies in its desires, prayers, efforts and communications, but not of course in its principles and opinions, for there is no room for liberality in reference to these. But while we are to exercise ourselves unto godliness—to cultivate a glowing love to God—an intelligent zeal for his glory—a deep compassion for the perishing multitudes, and a spirited activity for the salvation of the church, we are not to think that this is all which is demanded of us as Christians: a firm, unshaken belief and attachment to the doctrines taught in the holy scriptures is all important, as it is the only bond of our denominational union, and which an enlightened consistency and good conscience, require of us to understand, love, and approve. With some knowledge and sentiment are of little worth, so there be zeal and sincerity; or fixed principles, so there be energy and effort; but sincerity is not all that belongs to truth—truth regards sentiment believed, no less than sincerity possessed. To hold the truth, and to walk in the truth, are matters of great moment. We must be fixed and firm where essential truth is in question. In too many addresses from the pulpit, Christians are denied the edification of doctrinal truth—the doctrine of God's wise and righteous sovereignty as a part of his whole counsel in the salvation of sinners—the doctrine of the necessity of man's renewal in the Divine image—the Spirit's influence in regeneration, and the Saviour's mediation in heaven—these points are shunned, expatiated, as if they constituted no part of that Christianity, whose grand and essential characteristics they are. There is a disposition, by far too general, among ministers and churches, to disguise, palliate, soften down, and accommodate the doctrines of the gospel to the caprices and prejudices of man. To pronounce the doctrine of human depravity so as to hide its scriptural peculiarity, and to let men infer that the soul has no sinful character, and no distinct moral character at all. To pronounce the doctrine of original sin, so as to make man no way concerned in Adam's disobedience more than in the evil acts of an ordinary parent. To pronounce the doctrine of regeneration so as to make it nothing more than a change of the governing purpose of the heart, that this change of purpose the sinner can, at his pleasure, effect, and that God cannot exert such a moral influence on the human heart as shall absolutely secure its obedience to the gospel in every particular instance desired, without destroying the freedom of man's will. It is well enough to add, that there may be no fixed intention to repudiate these prominent features in our doctrinal faith, but only to improve upon them, to soften their asperity, and to accommodate them to the simplicity of common sense. But has ever any thing been gained by this jesuitical, chameleon course? Will not the heart that is thus softened, be ready to receive every form? The blessed reformers never sought for occasion to disguise their principles. They preached the truth—the whole truth—keeping nothing back. They never demanded that the gospel should bow to the prerogative of men; but that men should bow to the prerogative of the gospel. The chastity of any woman, rich or poor, is to be suspected, who appears more zealous to please every man than her own husband. And he that studies to please man, whether teacher or taught, more than God, of

all other men, gives the least evidence of a conscience pure, and of a religious veneration for the truth as it is in Jesus. There are 18 Churches; 16 ordained Ministers, and 4 Licentiates in the Association. Additions 351, of which 213 were by Baptism, and 139 by letter. The number of Scholars connected with Sabbath Schools, as far as reported, is 932.

The next session is to be held with the Central Baptist Church in Norwich.

**DEATH OF A MISSIONARY.**—The late Watchman says, that letters have been received at the Missionary Rooms within the past week, announcing the death of the Rev. CORODON H. SLATER, one of the missionaries of the American Baptist Board, at Bankok. He died on the 7th of April last, aged 30 years. Mrs. S. sailed from Boston in December, 1838, in company with the Rev. Josiah Goddard, who is now laboring in Bankok.

The Watchman also states, that the Rev. W. G. Crocker, late missionary to Africa, is dangerously ill at Newburyport, and that there is not much probability of his recovery.

Rev. T. O. Lincoln, of Portland, Me., has accepted the call of the Spruce-st. church, Philadelphia, to become their pastor.

Bro. Luther F. Beecher, of New Haven, and a recent graduate of Yale College, has accepted the invitation of the Baptist church near Trenton, N. J., to become their pastor.

Mr. Joseph B. Damon was ordained as pastor of the Baptist church in Dedham, Mass., on the 13th of October.

**AMERICAN ELECTRIC.**—The November No. of this able and well-conducted periodical is received, and is, as usual, replete with interesting matter. We have barely room this week to insert the table of contents:—

ART. 1. Whewell's History and Philosophy of the Inductive Sciences. 2. Romanism and Catholicism, or Romanism and Protestantism. 3. Homilies and Doctrines of the Church of England. 4. The Principles of Population; the Malthusian Theory refuted. 5. The History and Literature of the Samaritans. Continued; by Elihu Barrist. A. M. 6. The Moslem's Daughter. 7. The Origin and Growth of British Power in India. The East India Company. 8. Gold's History, Fluctuations, and Present Sources. 9. Illustrative Parallels between Columbus and Cook, in the extent of the benefits they conferred on mankind. 10. German Rationalism. 11. The Slave Literature, by H. D. Kullusowski. 12. Eleventh Meeting of the British Association for the Advancement of Science. By the Junior Editor. 13. Review of Reviews. The British and Foreign Review, September, 1841. 14. Bibliographical Notices. 15. Select List of Recent Publications.

### Selected Summary.

From the Boston Post of Nov. 8.

#### Arrival of the Britannia.

#### SIXTEEN DAYS LATER FROM ENGLAND.

By the arrival at this port yesterday, at two in the afternoon, of the steam-packet Britannia, Capt. Hewitt, we have received files of London papers to the 30th, and Liverpool to the 21st of October, inclusive. The Britannia was delayed at Liverpool two days beyond the regular time of sailing by an order of the Postmaster General, issued in consequence of the non-arrival of the Caledonia, which was expected to bring some important government despatches from the Canadas. She brought 80 passengers from Liverpool; left 39 at Halifax; and took on board 1818 that port for Boston.

There is no political news of importance from England. Trade continued in a depressed state, and severe distress every where prevailed among the laboring population.

The overland mail arrived at London on the 7th October, but brought no later news than that received here by the Narragansett. That intelligence, however, is in all respects confirmed.

Mr. James, the agent of the United States Bank, has addressed a notice to the holders of the loan for \$200,000 sterling, contracted at Paris on the 26th of December, 1839, in which he stated, that in consequence of unavoidable circumstances, the Bank of the United States will be unable to reimburse the half of the aforesaid loan on the 15th Oct., according to the terms of the loan; he therefore requests a postponement of the time of payment one year, in consideration of a bonus of £15,000, for the liquidation of which he has placed ample security in the hands of Messrs. Rothschild & Sons, of London.

Lord Ellenborough is to be the new Governor General of India.

**RUSSIA.**—The Konigsberg Gazette calls the attention of the European powers to the formidable display of military force made by the Emperor of Russia, on the Prussian frontier, under pretence of suppressing the contraband trade carried on by a few Polish Jews. The English had 2 officers and 14 men killed, and 15 officers and 91 men wounded. The chief mate and thirty Lancasters, of the Scutcher Castle, were burnt to death in finding off fire rams from the ship.

A Macao letter of the 10th of June says: "Her Majesty's ship Nimrod carries 5,000,000 dollars to Calcutta, as part of the ransom of Canton. Elliot has paid Dent & Co., £264,000, amount of his disbursements, out of the Canton ransom. The fleet was to sail on the 15th of June, to put off every city on the coast under ransom; the commodore's arrival may put a stop to that, however, and adopt some other plan of operations."

The five forts on the heights above Canton, captured by the British, mounted altogether 49 guns.

A little business was doing in smuggled teas, and at the last accounts, some vessels were longed for Hong Kong, for England, at 45 lbs. per ton, partly with teas exported for transhipment, and partly with the cargo of the Recovery, which had put back seaworthily.

Capt. Elliott was busy in selling the sites of the houses in the new city, of which he has laid the foundation in the Isl. and of Hong Kong.

From the Journal of Commerce, Nov. 9.

#### Arrival of the Great Western.

#### NINETEEN DAYS LATER FROM ENGLAND.

The Great Western, Capt. Hosken, came into the East River between 12 and 1 o'clock last night. She left Bristol, Oct. 23d.

She has one hundred and twenty-seven passengers. Our late minister at the Court of St. James, Mr. Stevenson and family are of the number.

An insurrection had broken out in Spain, which government had taken some attention.

**LONDON MONEY MARKET.** Friday Evening, Oct. 22.—Money was dearer to-day, commanding an interest of full five per cent. on the deposit of English stock. Consols fell off 87 3/4 to 78; for money, and 88 1/8 to 14 for account. Exchequer Bills at 10s. to 12s. prem.

**STATE OF TRADE.**—MANCHESTER, Oct. 19.—There was an exceedingly dull and inanimate market yesterday, both for yarn and goods, notwithstanding the gradual advance in cotton at Liverpool. There was no alteration in the price of yarn, but most descriptions of goods continue to decline, and sales are made at prices never before heard of.

**LONDON.** Friday evening, Oct. 22.—At the public sales of tea, to-day, Hyson ranged from 1s. 9 1/4 to 1s. 9 3/4 d. per lb. Company's brought 1s. 10d. to 1s. 10 1/4 d.

The Bank of Bennington's Charter expired on 1st January last—it having declined to accede to the conditions of an act passed at the last session of the Legislature, renewing the charter for two years, and the Bank Commissioners, in view of its condition, (which is now explained) recommended that in regard to an application be made to the Court of Chancery according to the Revised Statutes, we presume for the appointment of a Receiver. Its notes now in circulation must therefore be considered discredited.

David Abbot, of Middlebury, Conn., has been found guilty of the murder of his wife on the 13th of July last, and sentenced to be hung on the 31st Monday of July next. An attempt was made to procure his acquittal on the ground of insanity, but did not succeed.

A female slave, named Sarah, was sold at the New Orleans Exchange on the 15th inst., for eight thousand dollars! The purchaser was a free colored man, said to be her husband. His antagonist at the sale, a white man, bid up to \$7,800.

An elegant marble sarcophagus, prepared by direction of the citizens of Washington, has been forwarded to Pittsburgh. Its destination is North Bend, where it will constitute the depository of the remains of the lamented patriot, William Henry Harrison.

**EXPEDITION TRAVELLING.**—A gentleman of New Orleans, who left New York on the 7th of August last in the Great Western for England, returned to New Orleans on the 9th inst., after an absence of 63 days, including stoppages at the various places, as follows:—13 days in London, 1 day and a half in Liverpool, half a day in Halifax, half a day in Boston, 1 1/2 days in New York, 2 days in Philadelphia, 1 day in Baltimore, and 1 day in Charleston—making 27 days in various cities, for business transactions, and leaving only 36 days for travelling a distance of upwards of 7000 miles, travelling at the rate of 200 miles per day!

The Library of Harvard University is said to be the largest in the United States; it contains 57,942 volumes.

A correspondent of the Com. Adv. says that the Postmaster General has directed the doors of his department to be closed on the Sabbath.

The Hallowell Cultivator says that 20,000 bushels of Potatoes were purchased in the village in the course of the last week, for exportation, at not less than two shillings a bushel.

According to the late census, there are two hundred and sixty-two persons in South Carolina, upwards of one hundred years of age.

The Vermont School Fund, exclusive of interest, is \$145,384.

**HOUSEHOLD INDUSTRY.**—It is mentioned in the Erie Gazette, that two young girls at Harborcreek, in that county, daughters of Capt. Porter Willard, spun five hundred runs of woollen yarn from the 15th of June to the 25th of Sept. making a thread of near 500 miles in length, and it must have caused over two thousand miles travel to spin it!—*Buffalo Commercial.*

**FEMALE INFLUENCE.**—The Ladies Temperance Society of Boston are said to have reclaimed more than 200 intemperate females.

**THE LARGEST YET.**—Among the many arrivals to-day is the brig Rocky Mountain, Capt. Stillman, from Chicago, with 8,600 bushels of wheat, and of a quality equal to the finest raised on the Genesee flats. Capt. S.'s freight will amount to within a fraction of \$3000.

The whole amount received since yesterday is as follows:—Wheat, 36,533 bushels; flour, 9,402; bbls.; corn, 4,137 bushels.

The Waterloo in passing out through a fleet of vessels this morning, ran foul of the schooner Osceola, and sustained considerable injury to her harbor bulwarks and promenade deck. The harbor continues so crowded with craft, that a vessel has to grope her way through like the "broad horse" on the Ohio in a November mist.

The Sandusky Clarion states that E. H. Haines, collector of that port, seized on the 2d inst., at that place, 24 guns nicely boxed up, which were supposed to have been destined to aid in the patriot cause.—*Buffalo Com. of Thursday, 16th inst.*

**AGRICULTURAL STOCK.**—The New York Commercial Advertiser, speaking of the return of Mr. Allen of Buffalo from an Agricultural tour in Great Britain, says:

"He now brings home from his excursion a large collection of South Downs, York, Kenilworth and Berkshire pigs, shepherds' dogs, Dorking fowls, English pheasants, &c. He has under his care valuable sheep worth \$500 a head, for Hon. Mr. Stevenson, Bishop Meade of Virginia, and F. Rock, Esq., of Butternuts, New York. Mr. Rock's lamb is a South Down, only six months old, and weighs 153 lbs. It is indeed an acquisition to our State, and we doubt not will prove a source of profit to the importer."

**NEW JERSEY.**—On Tuesday, the two Houses of the New Jersey Legislature, agreed to go into joint ballot, for the purpose of electing a Governor.

The result was as follows:

For Pennington, . . . . . 44  
For Peter D. Vroom, . . . . . 50

Whig maj. on joint ballot, . . . . . 14

**GALE AT BERMUDA.**—There was a severe gale at Bermuda on the 21st ult. Several houses in the town of Hamilton were unroofed, but no material damage was done to the vessels in the harbor. The brig Charles Haselaine, from this port, which was lying at West End, lost her deck load of cattle.—*Journal of Com.*

There was frost at New Orleans on the 23d ult. This, it was hoped, would abate the ravages of the yellow fever, which has been even more destructive to human life, the present season, than it was in 1837.

Thanksgiving will be observed in Ohio, on the 2d of December.

**ANOTHER COLLEGE BURNT.**—The main building of the Jefferson College at Washington, Md., took fire on the morning of the 20th ult., and was consumed. About 500 volumes of the library were burnt, together with the archives of the Mississippi Territory. Loss estimated at \$30,000, besides the archives, which money cannot replace.—*Journal of Com.*

**A LOST VESSEL FOUND.**—A note received yesterday morning by Messrs. Topfiff, from their correspondent, dated Halifax, Oct. 23d, says: "An American sailing schooner, with only a boy on board, put into Port Matton, having been blown out of Gloucester during the late gale. She has some dry fish on board, (600 bbls. mackerel.) This is all I could learn, as the consul has not received his letter concerning her. The boy is well."

There has been a difficulty in New Haven, between the firemen and the students. On Saturday last, the firemen had a general muster, and found it necessary to occupy some part of the public grounds, where several students were playing at football; this caused a collision between the parties, and a fight ensued. At midnight, the students repaired in disguise to engine house No. 7, took out the machine and destroyed it. The bells were rung—the alarm of fire given, and the officers of the college could only prevent the firemen from entering the college buildings in pursuit of the offenders, by promising that enquiries should be instituted, and if possible, the proper persons given up.—The crowd retired about 4 o'clock on Sunday morning.—*Times.*

**DESTITUTE IN ENGLAND.**—The high price of bread in England has led to the most extraordinary expedients, on the part of the dishonest, to deceive the public by adulterations composed of flour, gypsum, alum and potato starch. At Newcastle-upon-Tyne, a short time since, a man named Copeland, was convicted before the magistrates of selling adulterated flour, which proved to be sulphate of lime, or gypsum, and the ingredients mentioned above. This deception is practiced, it would seem, to a great extent, in the manufacturing districts, where the poverty of the people leads them to catch at any thing which offers a relief to the misery they suffer.—*Montreal Cour.*

**A BALLOON ADVENTURE.**—A balloon ascension was made at St. Louis on the 9th ult. On gaining the height of nearly two miles, as Mr. S. Hobart, who was in the car, supposed, and wishing to descend, he found that the valve cord was bound fast in the neck of the balloon, which hung in folds, pressing on the small hoop overhead, and entirely beyond his reach. The valve must be opened, or the time and place of descent left to the balloon. In this emergency, he ascended by the cords to the hoop overhead, and resting upon it, disentangled the valve cord, and made a safe landing about 8 miles from St. Louis. A young lady was a passenger on the occasion.

**PENNSYLVANIA.**—The finances of Pennsylvania are in a lamentable condition at best. The State debt exceeds forty millions of dollars, and has been increased for several years past by the ruinous expenditure of borrowing money to pay the interest. Many of the works for which this immense revenue until they are finished, nor can they be finished unless by raising money at enormous sacrifices. Taken as a whole, the public works are not only unproductive, but do not yield enough to keep themselves in repair.

**DESTITUTE FIGHT WITH A SLAVE.**—We learn by the Herald, Capt. Goldsmith, from Princess Island, (Africa,) 5th September, "that H. M. ship of war Iris, Captain Tucker, touched about 14 Septem'r, for water, &c., and sailed again on a cruise. A short time previous, she had an engagement with a large slave in the Right of Benin, and was beaten off with the loss of several men killed and wounded—among the latter was the commander."

Capt. G. obtained the above information from a letter which had been sent by Capt. Tucker to the Governor of Princess Island previous to his arrival. The officers and crew of the Iris appeared crestfallen, and unwilling to hear any allusion made to the engagement. Those engaged in the slave trade have doubtless found it impracticable to carry on their operations in the old way, and have had recourse to a new system of tactics. Heretofore they have placed more dependence in the sailing qualities of their vessels, than their ability to fight; now, it appears, they have vessels which are equal, if not superior to those which are on the coast to interfere with their traffic. The Iris is rated to carry twenty six guns, and will have a crew of perhaps two hundred men; a slave, capable of successfully opposing such a force, must be much larger and better armed than the vessels heretofore engaged in the trade. Long, low schooners, carrying a large gun amid-ships, and perhaps one or two small swivel forward, are of the description of vessels generally engaged in this trade. Perhaps some daring speculators in human flesh have vessels of a size and armament sufficient to force the trade in the face of all opposition, and by this means acquire a fortune, before vessels qualified to cope with them, can be sent on the coast.—*Boston Post, Nov. 8.*

**TAKING THE VEIL.**—Two ladies, Miss Juliana Saxton, of St. Mary's county, Md., now sister Veronica, and Miss Julia Willocks, of New York, now sister Xavaria, took the black veil at the Carmelite Nunnery in Aisquith street, yesterday.—*Baltimore Sun.*

**GIRARD COLLEGE.**—Of the large sum left by the late Stephen Girard for the establishment of a college in Philadelphia, more than half a million has been wasted, according to the Pennsylvania, and another half a million has been lost by investing in the stock of the U. S. Bank.

### MARRIED.

In this city, 7th inst., by Rev. Mr. Bushnell, Mr. Gustavus U. Hopkins, of Charleston, S. C., to Miss Mary Ann P. Hopkins.

At West Hartford, 25th ult., by Rev. T. M. Sprague, Mr. Wm. Fry, of Westfield, to Miss Elvira J. Hubbard, of West Hartford.

At New Haven, 17th ult., Mr. Lewis Scranton, of Hamden, to Miss Harriet Scranton, of New Haven.

### DIED.

At Simsbury, 8th inst., Mr. Wm. Higley, aged 36.  
At New Haven, 8d inst., Mr. Isaac Bassett, aged 83, a Revolutionary pensioner; same day, Dyer White, Esq., aged 80.

From the *Peoria Register* and *Northwestern Gazette*, Oct. 28th. Died, at Westfield, Henry County, Aug. 29, ANKLEA ANN, infant daughter of Mr. Charles B. Miner, late of Westfield, Ct., aged six months; and on the 6th of Sept. ELIZA M., wife of C. B. Miner, aged 23 years.

It may be useful here to state, that Mrs. M. became a hopeful subject of the grace of God in the revival in Westfield during the last spring. In company with her husband she consecrated herself to the service of her Saviour. She was then in usual health, and her prospects of living were as flattering as those of most people. But in consequence of a severe cold, she became seriously indisposed, which terminated in a consumption. Her illness was of course protracted. As usual in such disorders she suffered much; but during the whole period, felt the sustaining power of Him who said, "My grace is sufficient for thee, for my strength is made perfect in weakness." Her resignation to the will of God seemed to be unremitted, and the sudden death of her little daughter, which occurred but a few days before her own, did but serve to heighten it. When told for the first time by her husband that the child was dangerous, she said "the darling is going first; God is good." When told next morning that the child was dead, she replied, "The last tie to earth is broken; I die in peace." This she said in reference to the fears she had frequently expressed as to what would become of her little helpless infant—"who will take care of Amelia?" But now God has taken her to himself; "My prayer is answered; we shall soon meet again." She was enabled to take the last look with the utmost composure, and to endure a bereavement in her extreme weakness with a courage that has filled many a mother in perfect health. It was gratifying to that did it. Yes, the grace of God shone forth through all her distressing sickness. To a young female friend she said, "I feel prepared to leave the world; can you say the same?" On hearing the reply, "I hope, or think I can," she said, "you are a happy person. Oh the vanity of the world. What is there worth living for on earth?" At another time she repeated,

"Jesus I love thy charming name,  
"Thy music to my ear;  
Fain would I sound it out so loud  
That earth and heaven might hear."

The night before she died her husband, supposing she was too weak to hear prayer, was about to retire, when she whispered out her request that he would pray as usual, and said as he commented the exercise, "It is a great satisfaction to me that I can have a praying husband." Her last words to him were, "Let your light shine."

Mrs. M. had no particular relatives in these parts, aside from her husband. Indeed

## Poetry.

## The Elect.

BY WM. D. TAPPAN.

Question.  
Elect of God! and who is he?  
What path by him is trod,  
Shut up to few—all men free,  
Where through the Elect of God?  
Unriddle ye the maze, who can;  
The mystery explore  
For me, a weary, wildered man,  
Who longs to find the door.

Answer.  
Elect of God!—he who repents;  
Reforms, without, within;  
Who loathes all evil thoughts, intents,  
And every darling sin;  
Hating his lusts and loving Christ,  
He, unawares, hath trod  
The happy path to peace, unpriced,  
He is the Elect of God!

Question.  
But what, if wandering far from home,  
A beggar, in his woe—  
And choosing, though rebuked, to roam,  
As rebels love to go—  
What if, sin-wrecked, and idly lost  
By every wind and wave,  
He joins the army of the lost,  
Whose march is to the grave?

Answer.  
Still, if he turns, with suppliant knee  
Though vile, never trod  
This earth—by him who stained the tree,  
That man's Elect of God!  
And God will find him, though he dwell  
Where darkness hath its seat,  
Will reach him, though the waves of hell  
Were surging at his feet!

Question.  
Yet, what, if having tasted bliss  
Unspeaking, he goes  
Away from Christ, and with a kiss  
Betrays him to his foes?  
Is he, who takes the Bread and Wine,  
And takes the price of blood,  
Yea, glazes upon the silver's shine,  
Indeed, Elect of God?

Answer.  
Thou art the man!—what hast thou done!  
Say, wretch, for which of all  
His gifts, thy treason, that hath won  
For thee, such dreadful fall!  
Yet turn thee! turn thee! WONDROUS LOVE  
Though thou the depths hast trod—  
If thou repent, will lift above  
Thy sin, the Elect of God!

A Beautiful Hymn.  
When morning pours its golden rays,  
O'er hill and vale, o'er earth and sea,  
My heart unbidden swells in praise,  
Father of light and life, to Thee!

When night from Heaven steals darkly down,  
And throws its robe o'er lawn and lea,  
My saddened spirit seeks thy throne,  
And bows in worship still to Thee.

When tempests sweep the angry sky,  
Or sunbeams smile on flower and tree,  
If joy or sorrow brim the eye—  
Father in Heaven I turn to Thee.

## Miscellaneous.

## Texas.

From the New York Tribune.

"Do you really intend to own yourself a Texian?" was asked me by a friend, as I stepped on board the vessel which bore me hither.

"Most certainly; and why not? A three years' residence in the Republic has convinced me that, were the country better known, no person need be ashamed to own himself a citizen."

My object in stating some facts to you relative to the present state of Texas is, that those among your numerous readers who have friends in that country, may not look upon them as quite beyond the bounds of civilization, and the white settlements.

The time has been, when it was not politic for a man to acknowledge himself from Texas. His landlord might very politely request him to settle his bill in advance, the merchant show him no attention, lest he should want credit, or offer to pay for goods in Texas "Government promises;" the ladies, if they ventured a peep at so wild an animal, might be envious to know how he carried the Bowie-knife and pistols—articles supposed to be the ever-present accompaniments of a genuine Texian.

In giving some sketches of the country, I shall quote frequently from a very able work written by Francis Moore, Jr., Editor of the "Telegraph and Texas Register," and published by Turner and Disturnell, New York. It is the best compilation of facts relative to soil, productions, climate, &c., which I have yet seen, and it should be in the hands of every person who thinks of emigrating to Texas.

The extreme Northern and Southern limits of Texas touch the 42d and 26th degrees of latitude. Its area comprises about three hundred and eighty thousand square miles, presenting every variety of surface, from the extended prairie to the lofty mountain. The prairies and woodlands in some regions alternate in the most agreeable and picturesque manner, forming some of the most delightful scenery in nature. In some parts, the prairies are small, and interspersed with groves like islets in a grassy lake, or like what one might fancy of the cultivated grounds of New England, save that architectural beauty is wanting. In other regions the country is undulating, and abounds in the most romantic and picturesque scenery, and is watered by innumerable streams, flowing over pebbly beds, and forming frequent cascades which would afford excellent mill-sites. The waters of many of the rivers are remarkable for their purity and transparency. In the Piedrales, a branch of the Colorado, small pebbles may be clearly distinguished at the depth of thirty feet. Burton's Springs, near Austin, are worthy of notice. The water gushes out from the limestone rocks, in a stream sixty feet wide and four deep, to the Colorado, about half a

mile distant. A mill will soon be erected on this stream. The water of all these streams, is remarkably cool and refreshing, and the springs preserve a nearly equal temperature throughout the year.

The soil is in some parts a rich loam, from one to twenty feet deep; in others, a rich, black mould, one, three, and four feet deep. There are swampy lands admirably adapted to the culture of rice. The ordinary crop of Cotton is from a bale to a bale and a half to the acre. Indian corn from forty to sixty bushels. Two crops of potatoes and maize are frequently raised in a year. Wild rye affords an inexhaustible supply of pasture, in all the bottom lands, during the winter months.

The common and sweet potatoe and the yam, and indeed all culinary vegetables grow well.

The apple, peach, and pear would grow in fine perfection. Figs, melons, and grapes of the richest flavor, and of a size of cluster unknown in the Northern and Middle States, can be raised in profusion. Immense quantities grow wild in the Western countries. Fine oranges and lemons have been raised on Galveston Bay.

The forests furnish valuable timber of many varieties: live oak, pine, cedar, &c. The live oak from the forests of Texas would alone, it has been estimated, be sufficient for all the Navies in the world. Bois d'arc, mesquit, which resembles mahogany, and other wood valued for cabinet-work, abounds.

Galveston is situated near the east end of Galveston Island, and three years since contained but a few houses and eighty or one hundred inhabitants. It now numbers six hundred houses, and three thousand inhabitants. It is rapidly increasing in wealth and population. The number of its churches is respectable, and its clergy of the Episcopal, Presbyterian, Baptist, and Methodist denominations, all men of talent and piety. Much is done in the city by the proper authorities for the suppression and prevention of vice. There are two semi-weekly papers published in the city. Its harbor is the best in Texas, and it will undoubtedly, at no very distant day, become the centre of a commerce rivaling that of many of the first commercial cities in the world. The produce of many millions of acres of the most fertile lands on the globe, and of many rich mines of gold, silver, iron and other valuable minerals will necessarily be wafted to this place, rendering it the commercial emporium of Texas.

## Interesting Discovery in the East.

The books of Dr. Grant, just published, will furnish the reading public with matter of peculiar interest. He has resided several years in Persia, among the Nestorians about lake Ooroomia; and, having become familiar with their language and manners, and learnt something of the Nestorians of the mountains, determined to pay them a visit, though discouraged from the attempt by the reported dangers of the way. His boldness was crowned with most gratifying success. He penetrated into an extensive region, long secluded from the rest of the world by mountains almost impassable, and doubly guarded by the fierce tribes of Koords who stain the sides and bases of those eminences with blood; and there discovered a nation of Christians, living in primitive simplicity, who received with open arms a visitor from the Western continent, of the existence of which they had hardly heard.

There, in the recesses of a region secluded by Nature, he found churches not less than 1400 years old, and Christian rites so little corrupted by false doctrine that he could conscientiously join in worship with the people, whom he styles the "Albigenses of the East." They speak the modern Syriac language, and have a few copies of the Scriptures in the ancient. They resemble Israelites in many respects; and are supposed by our enterprising traveler to be descendants of those who were carried captive into Chaldea, and afterwards became converted in the first century to the preaching of some of the Apostles.

The volume comprises the journal of Dr. G.'s perilous and adventurous journey, with interesting accounts of the people, and his cogent arguments in favor of their Israelitish origin, whose justice has been acknowledged by some of the most intelligent Europeans and Americans resident in that part of Asia.

Men of knowledge and sound taste will know how to appreciate a work alike calculated to improve the mind and the heart, and to do credit to American literature, enterprise, and philanthropy. Some idea may be formed of the state of ignorance in which our countryman found the people of that secluded region from the fact that, when introduced to the principal man of the nation he was met with a query of the following kind: "If you came from the new Western world tell me how you managed to get across the western ocean; for I have understood it was occupied by an immense serpent, which completely encircled our Eastern countries, and keeps those waters in dreadful commotion. Tell me by what means you found your way past so terrible an enemy."—*N. Y. American.*

From the Boston Recorder.

## A Small Disciple.

There are such. We have seen them. If our readers never saw one, we are glad. We will give a brief description of one, hoping they may be profited by the picture.

1. He has small acquaintance with the Bible. If the actual worth of that book could have been an incitement to a large acquaintance with it, or the earnest injunction of its author to study it, had prevailed, there would have been deep knowledge of it. But they have both failed. The Scriptures are a territory into which he has taken only now and then a hasty ramble. Long and diligent journeying then, to know what might be known, has never been practiced. Hence a very small circle of ideas would embrace all his knowledge of the lively oracles.

2. He is very sparing in his attendance upon Christian privileges. Custom, and perhaps other motives, make him acquainted with the sanctuary on the Sabbath, but he is seldom discernible on other occasions. This neglect helps to keep him small. If he only had the heart to turn into all the fat pastures that are open to him, he might find ample food, and increase in spiritual stature.

3. His prayers are small. The whole heart and soul is not in them, only a part of it. And when but a small part of the soul is engaged, the pray-

ers themselves cannot be otherwise than small. They do not go largely forth, expanding and increasing, as they must from an heart all on fire with love and zeal. They are fettered and cramped, and are dwarfish. There is nothing of the giant about them.

4. His faith is small. A grain of mustard seed is too large an object for the comparison. If his faith filled but that small measure, Zion would not be long in learning that man's spiritual strength. But he has only dim visions of eternal things. Instead of soaring upwards as on eagle's wings, he grovels and creeps. If you were to place him beside some of the men of strong faith, that may be found in Zion, you would be surprised at the contrast. Their shadow over him would make it difficult to find him.

5. He is very small also in his charities. They are drops, small drops, and not very near together either. We have heard one commended who gave all that she had, which is a large donation; and of others who have given themselves—and of others who have done what they could. All this is large and noble. But this disciple was never found in such company. It is pitiful to see one who is so largely indebted to God's beneficence, as a disciple, and one whose profession implies so much, and one whose hopes embrace so large and glorious an inheritance hereafter, it is pitiful to find charity with him a small affair. It ought to be one of the largest of his Christian graces. Indeed Paul would have disciples abound in it so much that it should be like a mantle, covering and binding together all the other Christian graces, the very "bond of perfectness." We wish this disciple had hearkened to Paul. What a noble position he might have held, compared with the sorry spectacle he now presents.

Now, because all these things are true, we do not see how we can call the person any thing else than a small disciple. We looked about for a better name, but could not find one. The Scriptures speak of growing in grace, and of rising "unto the measure of the stature of the fullness of Christ." But it has not been so in this case. We have to tax charity heavily to hope he ever began to grow at all. We trust there is some life in what so nearly resembles a dead body. But all the indications are so small that we cannot but have anxiety.

We should like to make a personal address to all the small disciples, who read this article. But we have misgivings about its being of any use, because the really small disciple is the last person to suspect his own diminitiveness. He would not dream this article had any relation to him. Hence the shot would fly harmless over his head. We will leave him, therefore, hoping that to some of our readers, this small account of the small disciple shall be at least of some small advantage.

A QUANDARY.—The Baptist Magazine of London, in an account of a late controversy between a Catholic and a Churchman, represents the following as a powerful argument on the part of the former. It will be recollected that a similar argument, drawn from the substitution of sprinkling for baptism, has upon several occasions been found unanswerable by those who in this respect have left the Bible for human tradition.

"I ask of my antagonist, who seems to keep the Bible in his hands this day, but with a slippery hold, where, in what book, is to be found one word relative to the baptism of infants! \* \* \*

"I ask, unless tradition come to the rescue of my learned friend, by what refining of ingenuity will he call upon the Bible to protect him in baptizing infants that cannot give the answer, that cannot exclaim 'I believe that Jesus Christ is the Son of God?' "Now, what says my Bible-pinned opponent," exclaimed the Catholic advocate, after receiving his opponent's answer, "I call for a text, and he gives me a text which will not satisfy any rational creature in this room. Thus you see, my Anabaptist friends, who are here present, that these Church of England men, in order to confute us Catholics, take up the Bible and proscribe tradition, but in order to confute you, they throw away the Bible, and take up tradition as the standard of their faith, the confounder of their enemies."—*Baptist Advocate.*

## Children's Corner.

From the S. S. Treasury.

## The Opinion of Henry and George.

"Henry," exclaimed George, as he came running to the Sabbath school, "did you see those two boys that came into school this morning?"

Henry. "Yes, but why do you ask that question?"

George. "Didn't your class laugh as they walked down the aisle?"

H. "I can't say what others did. I did not laugh. I rather felt sad to see them so poorly clothed."

G. "Well, they have no business to come to school looking so; if they have no better clothes, let them stay at home till they get them. Do you think they should come, Henry?"

H. "Yes, I do. They are as good as we are, if their dresses are not so good. They have souls to save; and father was speaking about such children last night, when we were talking about the Sabbath school. He says it makes such children better to go to Sabbath school and meeting, and that I may give my jacket and trousers to any poor boy who wants them to go to school. And I am sure I would give them to these boys, if I knew where they lived."

G. "My father don't say so. He says I shall not sit on the seat with them. If they had come into my class as they did into Joseph Fay's, I should have left."

H. "I feel differently, George. My mother said the other Sabbath, that the Saviour went about doing good unto the poor. He lived among them. Are we not hearing about him every Sabbath? Are we better than he was? Are we not to do as he did? I am certainly willing they should come to school to get all the good they can. The children are not to blame for their mean dresses. Perhaps they have intemperate parents, who take no care of them. No, George, don't let us find fault with them, but give them some better clothes, and encourage them to come every Sabbath."

G. "They may come for all me, if they don't come into my class. But I shall not give them anything."

H. "I am sorry you feel so. I think it is not a right feeling."

## A Child's Desire in Death.

BY ELIHU BURRITT.

There was sorrow there, and tears were on every eye, and there were low, half-suppressed sobbings heard from every corner of the room, but the little sufferer was still, its young spirit was just on the verge of departure.

The mother was bending over it in all the speechless yearnings of parental love, with one arm under its pillow, and with the other unconsciously drawing the little dying girl closer and closer to her bosom. Poor thing! in the bright and dewy morning, it had followed out behind its father into the field, and while he was there engaged in labor, it had padded around among the meadow flowers, and stuck its bosom full and all its burnished tresses, with carmine and lily-tinted things, and returning tired to its father's side, he had lifted it upon the loaded cart, but a stone in the road had shaken it from its seat, and the ponderous iron-rimmed wheels had ground it down into the very cart-path, and the little crushed creature was dying.

We had all gathered up closely to its bedside, and were hanging over the young-bruised thing, to see if it yet breathed, when a slight movement came over its lips, and its eyes partly opened—there was no voice, but there was something beneath its eye-lids, which a mother could alone interpret. Its lids trembled again, and we all held our breath—its eyes opened a little further, and then he heard the departing spirit whisper in that ear which touched those aching lips: "Mother! Mother! don't let them carry me away down to the dark, cold grave-yard, but bury me in the garden—in the garden, mother."

A little sister, whose eyes were raining down with the melttings of her heart, had crept up to the bedside, and taking the hand of the dying girl, sobbed aloud in its ears: "Julia! Julia! can't you speak to Antoinette?"

The last struggling pulsation of nature struggled hard to enable that little spirit to utter one more wish and word of affection; its soul was on its lips as it whispered again, "Bury me in the garden, mother, bury me in the"—and a quivering came over its limbs—one feeble struggle, and all was still.

Many years have passed since we stood by the bedside, yet the scene is vividly impressed on my spirit as at the first, and I cannot dwell upon it without tears.

## The Cheap Store.

A. F. HASTINGS has made large additions to his stock of DRY GOODS within the past 3 weeks, and is now able to offer extraordinary bargains.

In Woollens, he has a splendid assortment of plain and diamond, Beaver and Pilot Cloths, Broad Cloths, Cassimeres and Sateens. Also a handsome assortment of Vestings. Flannels in White, Scarlet, Yellow, Black and Green, of all qualities and widths, and at very reduced prices. Some superior Welch Flannels, that are warranted to wash without shrinking.

Merinos, Alpaca Cloths, and a new article of Silk and Woolen Damask goods for cloaks, that are very splendid and durable. Mouselin de Laines, Chailys, Printed Saxons, Worsted, Flaid, and Bombazines in a large and attractive assortment.

Silks in Black, Blue Black, and colored, of the newest and most approved styles for beauty and durability. Prints in French, English, and American from 6.1.4 to 37.1.2. Also elegant 4.4 plain and twilled Scotch Ginghams. Furniture Goods, Counterpanes and Quilts, Linen Sheetings, Damask Table Cloths and Diapers, Napkins, Russia, Huckabuck, Bird's-eye and other Diapers.

A new article of superior 6.4, 7.4 and 8.4 Brown Linen, Damask Diapers, in the piece which is far superior to the Brown cloth commonly used.

Cold Cotton, Worsted and Woolen Table, Piano and Stand Covers, Damask Linen Crumb cloths.

Domestics, Bleached and Brown Sheetings and Shirtings, from 6.1.4 cts. to extra fine goods. Ticks of all prices, Batting and Wadding, Cotton Flannels, &c.

Gloves and Hosiery of all descriptions and prices, embracing Gentlemen's, Ladies' and Children's sizes. We have probably the cheapest goods in the Hosiery line now in this city. Shawls in Rich Brocade, Satin, Tartan, Mouselin de Laine and Flaid. Rich Chinese Scarfs and Hdkfs.

Umbrellas, Valises, Tailor's Trimmings, Stocks and Cravats, Net Bags, Purses, &c., &c. All at prices that will satisfy the purchaser that No. 213 is the Cheap Store.

WANTED IN EXCHANGE.—2000 pairs Wool Socks and Stockings; 2000 yards home-made Flannels; 2000 runs mixed and white Yarn.

A. F. HASTINGS, opposite the Courthouse.

## Christian Union.

THE PRINCIPLES OF CHRISTIAN UNION. By Rev. WM. HAGUE. Boston, published by Gould, Kendall and Lincoln: 1841.

This is a good little book, 32 mo., 61 pages, done up in a neat style, suitable for carrying in the pocket, and a very day companion, and its sentiments will be found of incalculable advantage, if laid up in the heart as the basis of action. Reader, will you buy it? Read it; ponder its sentiments, and carry out its spirit.

Price 25 cents. For sale by ROBINS & FOLGER, and other Booksellers.

June 25.

## BOOK AGENTS WANTED.

THE subscriber is in want of several intelligent and energetic men to circulate a valuable and popular publication, to whom very liberal encouragement will be given.

26 J. SEYMOUR BROWN

## NEW GOODS.

SWIFT & WILLIAMS, have returned from New York and are now opening a large and desirable assortment of New Goods, brought the past week for cash at great bargains, viz:

Rich Satin striped, figured and plain blue black, black and colored Silks; plain satin striped Chailys, most beautiful patterns, selling fast; cheap Cravats and Scarfs; Cap Ribbons; do. Satin and Taffetes; plain, striped and plaid Cambrics and Muslins; striped Furniture Dimity; Bishop Lawns; Book Muslins; Cambric Edgings and Insertings; do. Thread, a large assortment; Muslin Collars; Irish Linens; one piece 10.4 Linen Sheetings; Linen Cambric; do. Hdks; Working Worsted; French, English and American Prints, some new and desirable patterns; Broadcloths, Cassimeres, Sateens; Russia Diaper; brown Towelling; red, yellow and white Flannels; a few pieces Bombazines, bought in the auction room, which can and will be sold at bargains.

Purchasers of Dry Goods will do well to call and examine our stock before buying, for we think (and are not alone in saying so) that we can sell at better bargains than any other store in this city.

N. B. The place is the New Store of SWIFT & WILLIAMS, Chittenden's Building, south store, No. 263 Main st.

A Court of Probate holden at Suffield, within and for the District of Suffield, on the 5th day of October, 1841.

Present, LUTHER LOOMIS, Judge.  
On motion of the Administrator on the estate of Miron Remington, late of Suffield, within said district, deceased, This Court doth appoint the 1st day of November next, at 2 o'clock, P. M. at the Probate office in said district, for the hearing, allowance, and settlement of the Administration Account on said estate—And doth direct said administrator to give public notice to all persons interested in said estate to appear (if they see cause) before said Court, at said time and place, to be heard thereon, by posting said order of notice on a public sign-post in said town of Suffield, nearest the place where the deceased last dwelt, and by advertising the same in a newspaper printed in Hartford.

Certified from Record,  
LUTHER LOOMIS, Judge.

## HARTFORD.

## Fire Insurance Company.

Office north side of State House Square, between the Hart

ford and Exchange Banks.  
THIS Institution is the oldest of the kind in the State. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwelling-houses, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office, directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:  
Eliphalet Terry, Job Allen,  
S. H. Huntington, Ezra White, Jr.  
H. Huntington, Jr., James Goodwin, Jr.  
Albert Day, John P. Brace.  
George C. Collins Esqrs.

ELIPHALET TERRY, Pres't  
JAMES G. BOLLES, Sec'y.

## PROTECTION

## Insurance Company.

Office south side of State street, twenty rods east of the

State House, Hartford.

THIS Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The company will issue policies on fire or marine risks, on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where an agency is established. The Office is open at all hours for the transaction of business.

THE DIRECTORS ARE:  
Wm. W. Ellsworth, Asahel Saunders,  
Henry Hudson, Daniel W. Clark,  
Charles H. Northam, Willis Thrall,  
William Kellogg, Elbridge Cutler,  
S. W. Goodridge, Ellery Hills,  
Hezekiah King, John H. Preston,  
S. B. Grant, Edward Bolles,  
Henry Waterman, Chauncey Barnard,  
Eliphalet Averill, Ebenezer Flower,  
Lemuel Humphrey, S. Porter,  
Benjamin W. Greene, Giles P. Grant,  
George R. Bergh, Adrian James.

ELIPHALET AVERILL, Pres't  
WILLIAM CONNER, Sec'y.

## ETNA

## INSURANCE COMPANY.

Incorporated for the purpose of securing against loss

damages by Fire only.

CAPITAL, \$200,000.

SECURED and vested in the best possible manner. Suffer to take risks on terms as favorable as other offices.

The business of the Company is principally conducted in the country, and therefore so detached that capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Elm Building, next west of Treat's Exchange Coffee House, State street, Hartford, where a constant attendance is given to the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE:  
Thomas K. Brace, Stephen Spencer,  
Thomas Belden, James Thomas,  
Samuel Tudor, Elisha Peck,  
Griffin Sedgman, Daniel Burgess,  
Henry Kilbourn, Ward Woodbridge,  
Joseph Morgan, Joseph Church,  
Elisha Dodd, Horatio Alden,  
Jesse Savage, Ebenezer Seeley,  
Joseph Pratt.

THOMAS K. BRACE, Pres't  
SIMON L. LOOMIS, Sec'y.

The Etna Company has agents in most of the towns in the State, with whom insurance can be effected.

## NEW BOOKS.

FOR SALE BY ROBINS & FOLGER.  
THE NESTORIANS, or the LOST TEN TRIBES, containing evidence of their identity, an account of their manners, customs, and ceremonies; together with sketches of travel in ancient Assyria, Armenia, Media, Mesopotamia, and illustrations of Scripture Prophecy.

A. Grant, M. D. A very interesting work, especially for Christians.

On the relation between the Holy Scriptures and parts of Geology. By J. Smith, D. D., &c.

Bush's Notes on Exodus. 2 vols. 12mo.

Young's Chronicles of the Pilgrim Fathers of Plymouth Colony.

Stephen's Travels in Central America, Chiapas, Yucatan. 2 vols. 8vo.

Hartford, July 23, 1841.

## Notice.

BY virtue of an order of the Court of Probate, for the District of Suffield, to me directed, I will sell, either public or private sale, at the house of Widow Harriet Huntington, on the 9th day of August next, so much of the property belonging to the estate of Almon Remington, late of Suffield, deceased, as will raise the sum of six hundred and twenty-six dollars and ninety cents, with interest and charges of sale.

ELIHU TAYLOR, Administrator.

Suffield, July 23, 1841.

## CHARLES ROBINSON,

ATTORNEY AND COUNSELLOR AT LAW,  
SOLICITOR IN CHANCERY, NOTARY  
PUBLIC.

COMMISSIONER FOR THE STATES OF NEW YORK AND MAINE.—ALSO AGENT FOR THE NORTH AMERICAN AND HUDSON INSURANCE COMPANIES OF NEW YORK.

Office, corner Chapel and State sts., New Haven.

## W. S. CRANE,

## DENTIST.

Exchange Buildings, North of State House.  
REFERENCES.—Messrs. E. & J. Partridge,  
W. Crane, M. D., J. D. Stout, M. D., &c.  
New York.

Hartford, 1841.

## HARTFORD COMMERCIAL

## ACADEMY.

THIS School is designed particularly, although not exclusively, for Young Men who expect to attain to a Mercantile business a profession.

Instruction is given in the following studies, viz:—Ancient and Modern Languages, Surveying, Commercial Arithmetic, Penmanship, and Book Keeping by double single entry. The student in acquiring the science and practice of Book Keeping, ordinarily acquires a correct and useful knowledge of the science and practice of Book Keeping, and is enabled to discharge the duties of an accountant in any business in the country.

As no classes are formed, a limited number of the Gentlemen are, at any time admitted for a term of weeks; and those unwilling to be confined to such hours, can receive their lessons at hours to suit their convenience, morning, afternoon and evening.